

Mantua 164.
SECOND PART

Latine OF THE
Pilgrims Progress,
FROM


This present World of
Wickeness and Misery, to An
Eternity of Holiness and *Felicity*;

Exactly Described under the Similitude
of a Dream, Relating the Manner
and Occasion of his letting out from,
and difficult and dangerous Journey
through the World; and safe Arrival
at last to Eternal Happiness.

They were Strangers and Pilgrims on Earth,
but they desire a better Countrey, that is
an Heavenly. Heb. 11. 13. 16.

Let us lay aside every Weight, and the Sin,
that doth so easily beset us; and run with
patience the Race that is set before us,
Heb. 12. 7.

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against the Poultry, 1682.


To Him that is Higher
than the Highest: The
Almighty and everlasting *Jehovah*,
who is the Terror and Confusion of
the Hardened and Impenitent
World; and the Hope and Happiness
of all Converted and Returning Sin-
ners.

Most Mighty and eternal God,
thou King of Kings, and
Prince of Peace,

IT was from thee that I at first Derived
the Original of my Being; and it is
upon the sole account of thy free Grace, and
unmerited goodness, that I enjoy my vvell
Being too, vvith all that I am and have,
which both Obliges and Encourages me to
approach thy Foot-stool, and vvith all possi-
ble Veneration, prostrating my self before
the Throne of thy Glory, humbly offer up,
and Dedicate to thy Sacred Majesty the
insuing Meditations, So'emnly begging
† for

The Dedication.

for the sake of thy Eternal Son, the Lord Jesus; that thou wouldest cast a Favourable Eye upon them, and do thy Servant who acknowledges himself to be the meanest and unworthiest of all thy Subjects, the Honour to accept and own them, by making them useful to Convey the knowledge of thy self to unconverted Sinners? Convince them of their lost and undone condition by nature, and the danger they are in of being miserable for ever. Allure them to fall in Love with, and Embrace thy Son, who is so Beautiful and Lovely, that he infinitely exceeds all Comparison; and so Loving, Tender, and Compassionate, that he hath no Parallel. Let it point out to them the way to Christ, who is the way to thee, and the only means whereby they can be Reconciled to thee, and be made happy in the enjoyment of thee: Let them tend to the promoting the Spiritual good & Eternal happiness of all those into whose hands they shall come.

It is probable, and I expect no less, that they will fall into the Hands of some whose

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whose Curiosity will be the only Motive that Prompts them to Read, and Design the perusal of them shall only serve to please and gratify their fancy with the Quaintness and unusualness of the Method wherein they are penned, or to verify the truth of the Proverb, The Eye is not satisfied with seeing, nor the Ear with hearing: but if thou wilt please by the powreful influence of thy Grace, to make them fall in Love with and Entertain the substance, whil'et they only designed to sport and play with the shadow, I shall thereby obtaining my End in Composing and publishing them.

And I humbly imp'ore, that as vvher I was indeavouring with incred ble pains and industry to precipitate my self into a gulf of deplorable Misery, the nature and Extent whereof thy self hath described to be Wrath to come, Thou wast pleased out of thy infinite goodness and tender Compassions, which have been ever of Old, to pluck me out of the Horrible pit, as a brand out of the Fire, and by an Effect-

ual

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ual changing of my nature, turn my Feet into the vvays of thy Testimonies, and persvade me to go on Pilgrimage to the Celestial Canaan, and hast enabled me to make a Considerable progress towards it through the midst of many amazing difficulties, and to trample under Feet, and vvith ease and facility pass over innumerable Discouragements, not only from those vvho vvere traveling the contrary, vvay, and vvith an infernal Eagernesness directing their hasty steps towards the Sulphury lake, from vvhom I expected no fairer dealing, but even from my fellowv Pilgrims too, so thou vvau'dest please by the povver of thy Grace to inable me to persevere therein untill thou hast safely carried me through all the remaining Difficulties & Dangers of my Journey, brought me vvithin the gates of Zion, and given me an Actual possession of a perfect and everlasting happiness in t^e immediate enjoyment of thy self, and the Beautifical Visions of thy Face.

And if in the mean vvhile, I may by this or any other means be an instrument
of

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of doing good to my fellow pilgrims, increasing and Advancing the Kingdom of Christ in the World; and bringing glory & Honour to thy Name, then the End and Design will be sufficiently obtained, which really is the aim of him, who is not, would not, will not be his own; but as innumerable instances of Divine goodness hath infinitely obliged me to be seriously, so I solemnly promise and resolve to be for ever thine, in Time, and to Eternity.

T. S.

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To the Ingenious
AUTHOR
Of this
SECOND PART
Of the
Pilgrims Progress.

Swain.

Whilst labouring restless Tyrants swims
Through Seas of Blood to Diadems;
And Whilst they set the World on blaze
A tottering Mortal Throne to raise;
Poor Earth-worms fighting for Earths Sway;
Contending for the word Obey!
To which must Europe vassallage owe,
The Lov're, or the Seraglio?
(Where Turk or Pope the Empire have
The Subject's sure to be a Slave;
And if I'm Chain'd, it is all one,
Be the Gally Turkish or Thoulon)
Whilst those the Tragick World engage
With Streams of Blood to stain the Stage,
Exceeding all call'd Brutal Rage. }

Pilgrim.

Thou by this Pilgrim shewest the way

As

To

T' an Empire of Eternal Day:
An Empire not with Slaughter gain'd,
Nor yet by Force or Fraud Maintain'd:
An Empire Bright, serene and clear
As the bespangled Hemisphere;
Whose Beauteous Glories ever shine
With Raies Immortally Divine:
Transcending all the Pageant Pride
Of Monarchs Semi Deified.
Where all a mutual Glory share,
And each a Royal Crown doth wear.
Where Faction, Hate and Envy cease,
ETERNITY's the date of Peace.
No proud Oppressor Lords is there,
Nor Prisoners Cryes afflict the Ear:
Their Ear's not fed with feigned loves,
Or Warbles of the evening Groves;
But ravish'd with Celestial Songs
Of glorious and Triumphant throngs,
The bright-wing'd Seraphims Adore,
And mighty Angels make the Chöre.
Exalted Saints praise Heav'n's great King,
And all their Hallelujahs Sing.
Needs must the Musick there exceed
Where every soul's a Philomel;
Inspir'd, not with feeble Breath,
But Airs above the reach of Death.
When this poor mole hill Earth shall tumble,
And into Dust and ashes crumble,
When in a Universal Fire,
All worldly Empires shall expire:
Grasping roun'd Heads lie down in Anguish.
And

And see their Tottering Glories languish,
When evil Shepherds, and their flocks,
Shall shalter crave of falling Rocks.
Shivering Princes trembling crave
The help of once despised slave.
Th' All conquering Souldier stands dismayd;
Of all his Tropies unaraid.
When gilded Palaces shall have
With Cottages an equal Grave;
And the Worlds Axletree shall crack,
And blaze in the last General Wrack,
Then shall thy Pilgrims Rock remain
Unshaken by the Hurricane,
A safe retreat, for those whose care
Shall Mansions in that place prepare.

But those who do intend to go
On Pilgrimage thou letst them know
What they'l meet with on the Road
Unto this happy blest Abode.
The wayt not all strew'd with flowers,
With Fountains, Walks and Bowers;
The daies are not easie, nor the nights
Crown'd with downy soft Delights.
No Iessamies perfume the Air,
But Pleasures are all banisht there:
And many Troubles they will find
Upon the Road you have design'd
Through which by help of thy Advice,
They'l find the way to Paradise.
When all their troubles vanish strait,
At their first entrance of the Gate:
And through the tedious way they pass.

They

*They've a sure Guide, and cordial Glass,
Nere failing comforts to the Soul,
Tho she be tost from Pole to Pole,
Short-sighted ones may sometimes faint,
When they the Glorious Prospect want:
But when they have got a Pisgah's view
Of the blest place directed to,
They'll pass the Wilderness and find
Th' Egyptian Host left far behind;
And Canaan will their wants supply,
When David leads, Philistines fly.
And they in full shall then receive
The Glories which they now Believe:
In which blest State they'll still remain,
Triumph and Joy, and Ever Reign.*

R. B.

T H E

THE
Authors Apology
FOR HIS
BOOK.

IT hath been observed of late years, that peoples minds are so vitiated and debauched, that no books will please them to read, but Novels, Romances and Plays, with others of the like nature; which have been brought up at a strange and prodigious Rate, in vast and incredible numbers, whilst Tracts of Divinity are almost wholly slighted and neglect; and their stomachs turn upon them with loathing, unless they contain something that's New and unusual, either for Matter, Method or Stile: By which means Debauchery is not only maintained & continued but heightened and increased thereby, to the sensible discouragement and decay of Piety and Religion: The observation whereof put some eminent and ingenious persons upon writing some Religious Discourses, which they designed for a General Use in such kind of methods as might incline

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cline many to read them, for the methods sake, which otherwise would never have been persuaded to have perused them, as *Bernard's Isle of Man, Gentile Sinner, &c.* Hoping that the Power of those plain Truths which they thereby delivered in so much plainness and familiarity, that made them the more easy to be understood, by most illiterate persons, and meanest capacities; and yet afford pleasure, delight and satisfaction to the most Judicious, Learned and Knowing Reader. And this consideration was the Motive which put the Author of the First Part of the Pilgrims Progress, upon composing and publishing that necessary and useful Tract, which hath deservedly obtained such an Universal esteem and commendation. And this Consideration likewise, together with the importunity of others, was the Motive that prevailed with me, to compose and publish the following Meditations in such a method as might serve as a Supplement, or a Second Part to it: Wherein I have endeavoured to supply a fourfold Defect, which I observe, the brevity of that discourse necessitated the Author into: First their is nothing said of the *state of Man* in his first Creation: Nor Secondly, of the Misery of Man in his Lapsed Estate before Conversion, Thirdly, a too brief passing over the
Methods

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Methods of Divine Goodness, in the Convincing, Converting, and Reconciling of Sinners to himself. And fourthly, I have endeavoured to deliver the whole in such serious and spiritual phrases, that may prevent that lightness and laughter, which the reading some passages therein, occasion in some vain and frothy minds. And now that it may. Answer my design, and be Universally Useful, I commend both it and Thee to the Blessing of him whose Wisdom and Power, Grace and Goodness it is, that is only able to make it so: And withal I heartily wish, That what hath been formally Proposed by some wellminded persons, might be more generally and universally practised, viz. The giving of Books of this nature, at Funerals, instead of Rings, Gloves, Wine or Bisket; assuring my self, that Reading, Meditation, and several Holy and Heavenly Discourses, which may Probably be raised upon the occasion of such presents as these, would mightily tend to the making people serious, and furnish not only the person, who discourses, but the rest who are present, and who would otherwise be employing their thoughts and tongues too, in such foolish, vain and frothy Discourse as is too too commonly used at such times, with such frames of Spirit as may be suitable to the greatness and solemnity of

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of that occasion which then calls them together, and even inforce them to consider their own frailty: And by imploying their thoughts upon that sad object which then lyes visible before their eyes, read Lectures to themselves of their own *Mortality*, and affect their Souls with such serious, suitable contemplations as this? Lord, This sad and dismal, this mournful Tragedy, which is now acted, and acting upon my deceased Friend, and whereof I am now only a Spectator, most shortly be acted by me, or rather acted upon my self, and the rest, who are spectators hereof, by the King of Terrors, now calls to us, and we must all of us ere long, in the self same manner, call to others to mind their latter End, and consider that the Remembring to prepare their great and Change, is or ought to be the chief business of our Lives. Lord my breath is as liable to end, will be as certainly stoped as his, and I find that my body likewise is compounded, and made up of the same mouldering and decaying principles, which incline me, and render me subject to crumble into dust, and fall into the Grave, to which I am now following him; but Lord, I know not how suddenly my self may be followed thither. Lord, here's his Body, but wheres' his Soul! His departure is a sad occasion of mourning and Grief to his sorrowful

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rowfull Relations; but Lord, what is it to himself! He is now got beyond the Grave, and hath a clearer sight of, and is thereby able to judge more truly of unseen and invisible things than when he was here, he hath other thoughts of Sin and Hell, of Holiness and Heaven, than us poor mortals, who are yet Groveling in the dark, in these lowe Regions. Lord, Sin was the great, the cruel and barbarous Murtherer, that first brought Death into the World and furnished him both with the Dart and the sting wherewith he wounds. O that Thou Wouldst therefore affect my Soul with that Sermon which thou art now preaching of me by him; and O let not that Lecture of Mortality which he is now reading to me, ever be forgotten by me: Lord give me an interest in thy Son, whereby I may escape the sting, and dispise the Dart, and Triumph over the fear of Death!

Amongst those few who have practiced this, abundance of good hath been observed to have been done by that means and who knows were it more generally used and become a custome amongst us at our Burials, what good might be effected thereby?

And now, that the reading this small Tract may promote thy present piety, and future happiness, by making thee more sensible of thy lost and undone condition
by

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by nature ; and by bringing thy soul more
out of love with sin , and more and more in-
to love with God, with Christ, and holiness,
is the desire of him who is thy cordial friend,
and heartily wishes the *Eternal* wellfare of
thy immortal Soul.

T. S.



T H E

Pilgrims Progreſs.

P A R T II.

THE Spring being far advanced, the Meadows being Covered with a Curious Carpet of delightful Green, and the Earth Cloathed in Rich and Glorious Attire, to Rejoyce and Triumph for the Return of her Shining Bridegroom: The Healthful Air rendred more Pleasing and Delightful by the gentle Winds then breathed from the *South*, impregnated with the Exhilarating Fragrancy of the Variety of Flowers and odoriferous Plants over which they had passed; and every Blooming Bush, and Flourishing Grove plentifully stored with Winged Inhabitants, who with a delightful Harmony sweetly Sing forth their Makers Praise and Warble out their joyful Welcomes

Welcomes to the Gaudy Spring. I one Day took a walk in the Fields, to Feast my Eyes with the variety of Delightful Objects which that Season of the Year, wherein the Universe bears the nearest resemblance to the happy state wherein the Immortal God at first created it, liberally offers to the view of the Admiring Beholders and thereby lays an irresistible Obligation upon Heavenly Minds, to Spiritualize the several Objects they behold, and satiate their happy Souls with Heavenly Meditations, by affording them such innumerable occasions of Contemplating the Divine Goodness. And as I walked, the various Objects represented to my View, afforded divers occasions of, and furnish'd me with matter for different Meditations. Sometimes I would Contemplate the Divine Wisdom in the curious Frame & Fabrick of the World, stretching the *North* over the Empty Place, and hanging the Circle of the Earth upon nothing, when by the irresistible Power of his Almighty Word, he spake a Confused Chaos into Form and Beauty, Commanding some part of the Earth to raise it self into lofty Hills, and aspiring Mountains; forming their Concave Heads for Springs, and ordaining their Bowels for the Production of the Usefullest and the Richest Minerals, and appointing other Parts of it to subside
into

into Humble Valleys, and be Formed into Champain Plains, whose Surface he Cloathed with a Carpet, curiously interwoven with various and delightful Flowers, and Adorned with a Natural Landscape of stately Cedars, Shady Palms, and Spreading Pines, Fruitful Groves, Aromatick Plants, and Balsamick Shrubs, Inviroming the whole with the Liquid Ocean, Commanding the Sea to Compass and Imbrace the Habitation of Man, reserving it as a perpetual store to Administer Rain to the Bottles of Heaven, and Convey Liquor to the Bubling Fountains, supply Mankind with the variety of Useful and Delectable Creatures wherewith the Almighty hath stored it, and serve him for the use of Navigation and Commerce. Replenishing the Earth likewise with innumerable Rarities, and almost Infinite Variety of Living Creatures; and furnishing the Air with the most admirable and Ravishing Musick, Establishing a Glittering Cannopy, admirably Beautified with Spangling Stars to cover all his Sublunary-Works, Ordaining it to be a Tabernacle for the Sun, whose Influence and Motion Conveys Heat and Vegetation, and Measures Light and Darknes to all things beneath his Sphere.

And having thus finished and Beautified the World, and prevented the very Wishes
of

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of Man by those admirable Preparations for him, at last he Formed him also, and from a Clod of Earth exalted him to be the Head of the Universe, and the Perfection of all the Visible Creation, advanced him into the Throne, and gave him Dominion over all the rest of the Creatures, appointing him to be their High Priest, to Offer up their Tribute to their Great Creator, whereby the Divine, Goodness antedated his most ample Desires, ratified his Inlarged Heart, and filled his Capacious Soul with Sacred Wonder.

Sometimes I would Expatiate in my Thoughts upon the Reasonableness and Easiness of that Law which God gave to Man in the Primitive state of Innocency and Happiness, as the Rule of his Obedience, and the Condition upon which he should remain in the perpetual Possession of all those Glorious Felicities wherewith he was then Crowned.

And then upon the Folly and Madness of Man, that notwithstanding the Reasonableness of the Homage he was Obligated to pay to the Great Monarch of Heaven and Earth, he should so easily permit himself to be puffed up with so much Pride and Arrogancy, as to aspire after an Equality to, and be prevailed upon, and wheedled by the very first Temptation to fall into flat
Re-

Rebellion against, and Commence open War with his Sovereign, whereby he lost at once the Divine Favour, and all the Happiness and Felicity which was the Consequence thereof, Expelled himself out of *Eden*, and Barocado'd the enterance into the Celestial Paradise, against him and his Posterity for ever: Precipitated himself into a Gulf of Desolation and Woe, and rendered himself obnoxious and liable to all the Torments & Misery, which Abused & Irraged Justice, in conjunction with, & Assisted by Almighty Power, was able to inflict.

Then I could not but Meditate on the Triumphs of Hell, and how the Devils rejoiced at their Victory, priding themselves, that although they were not able to revenge themselves upon the Great God for Expelling them out of Heaven, and Casting them down into Hell, to be for ever Tormented in those unquenchable Flames, yet they had wrakt their Internal Rage and Devilish Revenge upon Poor Mankind, and thereby spoiled as they thought the New Creation: Robbed God of the Honour he designed to himself thereby, and Involved *Adam* and all his Posterity into equal Ruine with themselves, who must now undergo alike just Condemnation, be equal sharers with them of their Misery, and Eternally bear them Company in the Everlasting burnings.

And

And then methoughts I saw wretched Man in a most Forlorn and Despairing Manner, bitterly exclaiming against his Madnels and Folly, and pitifully bewailing and lamenting his deplorable and wretched Condition; running into the Woods, and striving to hide his Guilty Head among the Thickets, from the unavoidable search of the Allseeing Judge, who immediately followed him thither; called him to the Bar, and Convicted him of the Crime of Disobeying and Rebelling against his Almighty Will, in wickedly breaking, and perfidiously violating his most Just and Righteous Law. Upon which my trembling Ears diligently listned to hear the dreadful Pronouncing of the Fatal Sentence, Consequent to the preceding threatning, *in the Day that thou eatest thereof thou shalt die.* But lo, to my wonder and astonishment, Divine Love produced a Reprieve before Sentence, and Mercy step in and stayed the Execution, Free-grace having from all Eternity prepared a propitiatory Sacrifice to Compensate for the Crime, and restor'd the Prisoner to the Favour of his Sovereign; to the exceeding amazement of Angels, those shining Courtiers of the King of Glory, that continually reside in his Celestial Palace, and perpetually attend the performance of his Royal Command, who

who were all of them hereupon filled with a Divine Wonder, at the Infinite and Inconceivable Condescension of the great Jehovah, in parting with his own Son, his only Son, for the Redemption of Rebellious and Ungrateful Man : To the inexpressible Comfort and Consolation of the Reprieved and Pardoned wretch, who was hereby instantly raised from the depth of despair to the very Pinacle of hope. And to the Grief and Confusion of Hell, whose Tormented and Despairing Inhabitants found themselves strangely disappointed, by the admirable Contrivances of the Covenant of Grace made between God the Creator and God the Redeemer from all Eternity, whereof they had no Knowledge till now when the sweet Effects of it began to appear in the Expiation of that Mischief which their Infernal Subtility had effected; and the advancing Man to a Happiness far more admirable and Glorious than that from which he was fallen, in regard of the immutable Stability thereof; it being so firmly fixed by the Eternal Decrees of God, and Confirmed by the Precious Blood of the Mediator, to all those happy Souls who are of the Number of Gods Elect, and for whom the Blessed Jesus hath Brought and Purchased this Eternal Happiness, that it is an utter Impossibility for all the Rage of

Earth and Hell to rob them, or deprive them of it.

And having thus in my Meditations run through the Creation, the Fall and Redemption of Man, I Reflected more particularly upon the sad and innumerable miseries whereunto Fallen Man; is now Subject, as the Reward and Consequence of his Depravation; revolving in my Mind the Huge Slaughters, Cruel Massacres, and the Bloody and Inhumane Executions which have happened in all Ages; the Miseries and Calamities of Sicknels, and the Tormenting Pains wherewith many of those Distempers to which he is Subject are attended, as the Gout, Stone, Strangury, Collique, and the like; the many unseen Accidents which frequently render the nearest Relations uncomfortable and displeasing, and imbitter the sweetest and most desirable Enjoyments, together with the various perplexities which always accompany the most prosperous and flourishing Condition of Rich and Great Men, and from which their Large Possessions, Great Palaces, Honourable Titles, and the Places of Princes cannot secure them. Nor can even the Throne it self exempt him that sits thereon from having the glittering Diadem wherewith his Royal Temples are Incircled, attended, and incumbred there-with

with, and rendred always uneasy, and sometime unsafe thereby; but chiefly upon the miserable and deplorable Condition of Man in the Loss of God's Image, and the Original Corruption wherewith his very Nature is Defiled, the Poisonous and Infectious steems whereof are perpetually Bubbling forth in the many and horrid Acts of Prophaneness and Debauchery, whereof his short and transitory life is Composed, and at the period and Conclusion thereof, sadly plunges him into a Sea of Wrath and Everlasting Misery: And that notwithstanding all this, it is a Work of most incredible difficulty to allure and prevail with this wretched Creature to accept of and imbrace the Blessed Jesus in the Offers of the Gospel, and thereby at once free himself from the intollerable slavery of Sin, the Fear and the Danger of Hell, and be Reconciled to, and enjoy the favour of God with all the Delights and Glories of Heaven as the Consequence thereof: That nothing below an Infinite Power can possibly effect it; the Consideration whereof Clipped the Wings of my aspiring Soul, which till now had been Towering aloft, and Soaring above the Clouds, and so overwhelmed it with Grief and Melancholly, that I sat me down on a Flowery Bank, when I was on my Hand in a kind of a sad and sorrowful posture, I

fell asleep, and in my sleep I Dreamed, and methoughts I saw at some distance, an innumerable Company of Men, Women and Children Dancing and expressing abundance of Mirth and Jollitie, which begat in me an extream desire to inform my self of the Quality of the Persons, and the occasion of their Rejoycing. To which purpose I directed my steps towards them, and as I drew nearer, I found them to be vastly more in Number than I at first conceived them, and could perceive that there were Persons of all Degrees and Ranks; and that Young and Old, the High and the Low were all of them engaged in the same kind of Diversion, and that the Rich and the Honourable were Confusedly intermingled with the Poor and the Despicable, wherefore meeting with some stragling Persons before I got up to the great Head, I inquired of them with great earnestness, what Countrey it was wherein I was then Traveling? What kind of People they were that Inhabited it, and what was the occasion of all that Mirth, which I discovered in the Company that I saw on yonder Plain?

Sir, *reply'd they*, every one of your Questions sufficiently demonstrate that you are a Stranger in our Country, which obliges us to give you as Positive and Satisfactory an Answer as possibly we can; Where-

Wherefore, know Sir, the Country wherein you now are, is called *Wilderness*, as well for the Largeness and Barrenness of it, as the innumerable Dangers which always attend those who Travel in it. It is Situated exactly between two vast and mighty Countreys each of which are far longer and bigger than it self. There is but one way into it, through which all its Inhabitants have entred, and there are but two ways out of it, through which, all those who Travel to either of those Countreys Situated upon its Borders must of necessity pass. And that fine, broad, smooth and pleasant Path which you see goes down there on the left hand, Beautified and Adorned with many rare and delightful Varieties, and which, as you see, is throng'd with passengers, is one of them, and is known by the Name of *Impenitency*, it leads directly to the Kingdom of *Darkness*. And look up yonder Hill on your Right hand, wherein you see not above two or three Travellers, is the other, and that is usually known by the Name of *conversion*, it leads as directly to the Countrey which lieth on that side of the *Wilderness*, and is called *Celestial Paradise*, as the other does to the Kingdom of *Darkness*. Now we suppose you cannot but wonder by this time why the path which leads down to the Kingdom of *Darkness* is so much Crowded

with passengers, and the other which leads to the *Celestial Paradise* so seldom trod. But before we acquaint you with the Reasons, it is necessary that we inform you of the different Entertainment those Travellers meet with, as well in their Journey towards, as their Reception into each of those Countries. You must know therefore, that those which Travel towards the *Celestial Paradise*, by reason of the narrowness and unevenness of the way, have a very hard and difficult Journey of it, are forc'd to strive and struggle hard, and put forth all their might and strength to get forwards, because the Road lies all the way up Hill, besides which they are forced to grapple with abundance of Difficulties and Discouragements; and to Incounter with mighty and powerful Enemies, who endeavour sometimes by flattery to persuade and allure them to forsake the way, and at other times by open force and violence to force and thrust them down, continually molesting them some way or other; adding moreover continual Mockings and Scoffings, deriding their Madness and Folly (as it is termed by them) for walking in such untrodden and forsaken Pathes. But to make amends for the trouble and uneasiness and unpleasantness of the way, they no sooner draw near to the Borders, and get within
view

view of the Countrey; but they are met by some of the shining Courtiers of the Great King, by whom they are Congratulated for their safe Arrival within the view of the *Celestial paradise*. bearing them Company, and assisting them in the remainder of their Journey, and as soon as they arrive there they are Welcomed and Embraced by the King himself, by whom they are immediately arrayed in Robes of Majesty, Seated upon Thrones of Glory, and their Victorious Temples adorned with Crowns of Triumph; in which manner they are to Live and Reign in the Royal Palace, and with the rest of the Blessed Inhabitants of the Place, be Kings and Priests unto himself, and the Lamb for ever and ever.

But on the contrary, those who Travel towards the Kingdom of *Darkness*, in regard the way is broad, plain, and easy, somewhat inclining down Hill, filled with abundance of passengers, and replenished with many other Felicities, to render it the more pleasing and delightful, and thereby allure them to persevere therein, their Journey thither is attended with little or no trouble, opposition or difficulty; but they march on Couragiously in Triumph and Glory: But at the end of the way, suddenly and at unawares, and usually before they can imagine they are got half way in their

Journey, they fall down into the Kingdom of *Darkness*, which some have thus described.

*Rebellious Angels, tho' Heaven's Ancient Race,
The Almighty thrust into the lowest Place,
Which from the Earth so deep, & dark doth lie,
As we are distant from the Starry Skie.*

And being thus fallen into this dark and dismal Place of Horrour they are there lost for ever, as it is said of them in Holy Writ; *I saw the Wicked flourish like a green Bay-tree, but I looked, and loe suddenly he was not.* They are likewise evilly Intreated, and made Slaves of by the King of that place, which many of them are not Ignorant of and yet will not be perswaded from walking in the path that Leads thither, and therefore we shall next give you the Reasons thereof.

First, Some because they have Christian parents, were Baptized in their Infancy, and Educated in the Christian Religion, suppose themselves born Hirs apparent to Celestial Happiness; and therefore conclude that whatsoever way they walk in, they shall certainly get thither in the End And that their Indulging themselves in Prophaneness and Debauchery will prove no impediment to their obtaining that Eternal Happiness, which they vainly Imagine to be their Birth-Right: And therefore you may with as much Confidence of pre-
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vailing speak to the mountains to remove, or Command a Houle to turn its Foundations uppermost, as to convince them of their danger, or perswade them to lay a better Foundation for, or obtain a New Title to everlasting Glory.

Secondly, Some having Travelled many Years in the ways of Sin, and found abundance of delight and pleasure therein; and having never so much as looked towards the ways of Religion and Holiness, but at a distance they fancy them to be far more dismal and void of pleasure and delight than they really, are, and therefore cannot perswade themselves to leave a pleasant Rode wherein they are well acquainted, for a loamsom Path wherein they are altogether Strangers. Or, if they have ever adventured to enter a little way therein, by the Discouragements they meet withal, and the Revolving in their Minds, the sweetness of their former Enjoyments, they have been allured back; *returning with the Dog to his Komit, and with the Sow that was washed to her wallowing in the Mire.*

Thirdly, The greater number are drawn into it by their Ignorance and Folly, and the Example of others; accounting it safe enough to go to Hell with a Multitude, and esteeming a popularity in misery better than a Singularity in Happiness.

Fourthly, Somewalk in the Broad-way, because all that they enjoy there is their own, and the place which they receive, at their End of it, they receive upon the Score of Merit; but if they should go in the Narrow path, then both the necessary provisions for their journey, and the *Celestial Paradise* at the end of it, must be given them as a Free Gift, by the King of the Country, which they cannot indure.

Fifthly, Many refuse to walk in the Narrow way, because of its simplicity and plainness, they must have their Glorious Colledges, and their Splendid Ministers, their Beautiful Quires, and Raised Altars, Inclosed with Hangings of Arras and Tapestry, and richly furnished with the Finest Silver, and Adorned with the Gold of *Ophir*. They must have a Gaudy and pompous Worship, and a Ravishing Harmony of Vocal and Instrumental Musick to delight and exhilarate their Spirits, and if you will deny them this, you may go to the *Celestial Paradise* alone for them, for you shall be sure to have none of their Company.

Sixthly, Abundance of those who walk in the Broad-way have obtained some knowledge of the *Celestial Paradise*, entertain good thoughts of it, and would fain procure an Interest therein; but it being an
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hereafter Happines, an Inheritance in promise only, and they being impatient Creatures, are unwilling to stay so long for their Happines, or tarry for their portion till the end of their Lives: Wherefore closing with the desires of those mentioned in Holy Writ; that cry out, *Oh, who will shew us any good?* wholly neglect that inestimable Treasure wherewith those happy Souls are enriched, upon whom the Son of the Blessed lifts up the light of his countenance, and thereby makes them to Rejoyce more than others whole Corn, and Wine, and Oyl increase.

Seventhly, Many of those, who do enter into, and make some progress in the way to Celestial Happines, by reason of some defects in their entrance, they after a little time strike into some of those by paths which Border upon the way to Life, and seem to run parallel with it, but indeed, after some Miles Travelling they Wind off, and by insensible degrees lead into the Broad way again, and when they arrive there; they Blets themselves to find the way to *Celestial paradise*, wherein they confidently perswade themselves they are yet Travelling, as free from trouble, and replenished with as great or greater Felicities than that wherein they Formly Travelled towards the Kingdom of *Dark.*

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ness; so that by this means the convincing them of their dangerous mistake, and the reducing them back again to the way of life, is become far more hard and difficult than it was at first, and many of them never find they have lost their way untill it be too late to return.

They having given me this Description of the country, I found my heart exceedingly affected therewith, which put me in mind of what the Disciples of our Lord said to each other, viz. *did not our Hearts burn within us, when he talked with us by the way, and opened to us the Holy Scriptures*: But perceiving one of them going to proceed, I begged of them first to resolve me this Question concerning the Narrow Way, which they called *Conversion*; whether there were no manner of pleasure and Delight therein, which may in some measure allay the bitterness, and Compensate the troubles of the journey?

You must know, Sir, *reply'd they*, its so far from being wholly without, that it is the only path in the whole country, which affords any True, Solid, and Real pleasure. In the other indeed they have a great many carnal pleasures, and Fleshly Delights; but they afford no Real, but only an Imaginary happiness; and therefore although they express abundance of Mirth, yet it is the Travellers

Travellers in the Narrow Way which have the only True & Real cause of Rejoycing. But you must know Sir, that they are Pilgrims, and the happiness and Treasure whereof they are possessed, is such as is most agreeable to, and convenient for such a Condition; were they Clog'd and Laden as the others are, what Progress would they make, do you think, in their Pilgrimage; since the path is so narrow, lies up Hill, and is attended with so much difficulty all the way till they come to their Journeys end? And therefore their Treasure is chiefly within them, so that all the Enemies in the World cannot Rob them of it, nor do Strangers intermeddle therewith: Redeeming Love, pardoning Mercy, and Converting Grace is their Happiness and Treasure: They are Reconciled unto, and are become at peace with God; and the Great, the Everlasting, and the Almighty *Jehovah* is become their portion and Inheritance. Infinite fullness and Allsufficiency itself is the Ocean wherein they Swim, the Air wherein they breath, and the Fountain whereat they Drink, the Streams whereof refresh their Spirits, and make glad their Souls. even in the midst of outward calamities. They have an assurance of Divine Love, and are filled with the peace of God which passes all Understanding

standing. And now I hope you are convinced, Sir, *said they*, that the Way is not without its comforts; but if it were, the sweetness of the End would compensate and make amends for the bitterness of the Way. To which I making no reply, they concluded me satisfied by my silence, and therefore proceeded.

And now, Sir, said he that spoke to me at first, having thus Described unto you the country wherein you now are, and my Friend having resolved your doubt concerning the Narrow Way which we call by the Name of *Conversion*. I shall proceed to the Answer of your Second Query, what kind of people they are which Inhabit this Countrey: They are, Sir, of the Generation of a certain Man called *Adam*, a Native of the Land of *Eden*, and being Expelled that countrey for their Usurpation and Rebellion against the Monarch thereof; they settled in this Wildernets. They are a people who are Naturally extream proud, and yet both they and all their predecessors were Beggars from the cradle, and they are born to Trouble, Desolation and Misery, as naturally and with as much frequency as the Sparks fly upwards. Besides which they are in continual danger of being taken in some or other of those Snares which the prince of *Darkness* hath placed
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all over this Wilderness so secretly, and covered them with so much Craft and Subtlety, that its a Matter of Incredible difficulty to discern them, and thereby fall into *Tophet*, the place where the Damned are Eternally Tormented; notwithstanding which it is their constant custome to rush amongst those Snares with as much eagerness and inconsideration as the Horse rusheth into the battel; and put far from them the Evil Day, until such time as it overtakes them at unawares, and the Son of the Eternal, when his Wrath and Indignation is stirred up, suddenly tears and rends them to pieces: And in order to this, putting far from them the Evil Day, is the Intent and Design of that Mirth and jollity which you see expressed by the people that Dance on yonder plain, which may serve as an Answer to your Third and last Query.

The Discourse being thus finished, and I having acknowledged my Obligations to them for their Courteousness and civility, returned them Thanks for their gratifying my curiosity and taking my Leave of them, I went towards the plain, and as I drew nearer, I perceived there was a large hollow Circle or Cavern in the midst of them; and because I could not conceive what it should be, I pressed in amongst them, and going to the brink thereof looked in, and
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lo to my Amaxement and Wonder, I then plainly perceived that they were all of them Dancing about a Pit that was bottomless, and playing with Flames that never go out; and as I stood there, methoughts I could hear the horrible out-cries and dismal Screeches of the Damned, and the Ratling of the chains, and the Fiery Shackles of the prisoners of Hell, whereupon being much astonished, my Spirits sinking within me, and my very Flesh trembling for fear, I suddenly started back, and fled for my life, lest the Rowling Flame which flowed like a stream of Brimstone, should have Consumed me, or the Noisome Fumes of the burning Sulphur which came up into my Nostrils should have Suffocated and Choaked me: but being gotten some distance from it, and as I thought out of the danger thereof, I first lifted up my Soul to God, returning Adoration and praise to him for delivering me from the danger of the Horrible pit; and then turning my self towards them again, I could not but stand and behold them with Admiration and pity, and found my heart touched with a sensible Commiseration of their desperate folly and Madness, in their wilful continuing to sport themselves in a place of so much hazard and danger, notwithstanding the reiterated

reiterated caution they perpetually receive to forwarn them of their danger, and Advise them to flee from the wrath to come. And behold as I looked earnestly upon them, methoughts I saw sometimes one, and sometimes another drop into the Pir, and the flames catched hold of them, methoughts, when they were falling they struggled with all their might and main, endeavouring if possible to make their escape; but, alas, it was then too late, and there was no remedy.

But while I stood in this manner looking towards them, I saw several Gentlemen in Gowns standing up amongst them, and thereupon I drew near and listned to what they would say; and the truth is, I there heard divers very Learned and Rational Discourses of the evil Consequences of Sin, the Dreadfulness of *Tophet*, and the happiness of the *Celestial Paradise*; in somuch that I verily thought within my self, that those Orations would certainly make Converts of at least an half of the company, and prevail with them to go on Pilgrimage to the promised Land, which had been so admirably Described and commended to them; and I waited with a great deal of patience to see them begin; but all to no purpose, for not a Man of them would stir a foot, whereat I wonder-
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ed, and Reasoned thus within my self. Good God, *said I*, shall all these Learned and Rational Discourses be spent in vain, and prove like Water spilt upon a stone. Shall so many excellent Words, & so many curious Sentences be lost in the Air, and prove of no Effect? Shall they Accomplish nothing to thy Honour, nor the good of those to whom they were directed: Shall so much pains be taken by the Orators, & yet shall they not have one Soul added to their Ministry as an Encouragement to them in their Work, and to Demonstrate thy approbation thereof, Lord what can be the occasion of this & where shall I fix the Reason thereof? And methoughts I found my Mind wonderfully grieved and perplexed because I could obtain no satisfaction therein; but after some pauses and serious Deliberation thereon, I considered that the Reason of it was, because they preached to them as if they were all Converts, and had already begun their Pilgrimage, and therefore stood in no need of any persuasions to enter into the Narrow Way, but only a few short and cursory directions for their walking therein. And whilst I was musing on this Matter, and bewailing the miserable consequences of so fatal a Mistake, I suddenly heard a Man speak with a loud Voice like the Noise of Thunder, and looking up, I saw
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a fine Grave Old Man, whose Name as I have since learned was *Boanerges*; he laid open their miserable and undone condition; and assured them in the Name of the Eternal *Jehovah*, *That unless they repented they should all likewise perish*: At the pronouncing whereof, I saw one of them began to change countenance, and look as if he were almost perswaded to become a Pilgrim; wherefore, I drew near to him, to observe what he would do, and methoughts I heard him say thus to himself: The truth is, I now see plainly that I am in a lost and undone condition, and that this careless and prophane life which I now lead will certainly undo me; to prevent which, I must Repent and forsake my Sins, in order to my finding Mercy. But, oh, *said he*, the mischief of all is, that I must then leave all my Delights and Pleasures, forgoe and bid an Eternal farewell to all this Brisk and Jolly Company, with whom I have hitherto spent my time in Mirth and Pleasure, and abandon those beloved practices which always afforded me so much Delight and Satisfaction, that I have accounted them as dear to me as my Right Eye and as necessary as my Right hand, and the parting with them, will be as terrible, Displeasing, and painful, as the Disjoynting, nay Dis-membring of my Body

Body; and therefore what wilt thou do, O my Soul, wilt thou consent to a Mortification of the Parts; or wilt thou content thy self with the Destruction of the whole? Wilt thou yield to a Cutting off those Corrupt Members, with which it is morally impossible thou shouldst ever enter into life; or wilt thou resolve by a sparing of them, to plunge thy self Soul and Body, into everlasting Death. And after a little pause; he added, But suppose, O my Soul, that thou couldst freely consent to part with all these things which thou hast esteemed as Precious as thy life, nay more precious than thy self, yet thou must go further and Submit to the doing and suffering many things very irksome and tedious to Nature, as being Buffeted, Hated, and Derided by the World, the loss of thy Reputation, and Credit; Goods, and Estate; the Imprisonment of thy Body, and it may be the loss of thy Life too; And indeed the whole way to this *Celestial Paradise* is attended with so much hardship and danger, that even those who Commend it to thee, and persuade thee to go on Pilgrimage thither, tell thee plainly, that through many Tribulations thou must inherit the Kingdom. Upon which in thoughts he began to shrink, and shrugging up his Shoulders, was about to Address himself

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to his former Courtes; whereupon I saw a Grave Serious Old Gentleman, who stood by, the Gravity of whose Countenance shewed him to be a Judge, (and as I remember one of them that stood by, told me his Name was *Conscience*, and he is; *said he*, the Vicegerent of the great King) he boldly struck him upon the Shoulder, and in a kind of harsh and farly Dialect, told him plainly, that since he believed not, he was damned; and that by rejecting the Council of God, he had accounted himself unworthy of Eternal Life, and drawn upon him the Infinite Wrath of the Eternal *Jehovah*, who is the eby so much enraged and filled with Anger against thee, that he is coming forth in his Fury to Revenge upon thee, wretched thee, all that Scorn and Contempt wherewith thou hast shamefully slighted, and wilfully refused the Sacred Charms of Redeeming Love, and the Wonderful and Amazing Offers of the Divine Bounty. Upon this my thoughts I saw him tremble and look as if he were in a straight, and knew not what to do; upon which the Gentleman began to speak again, and told him, that it was no time for him to Debate lest before he came to a Conclusion, he were overtaken by the hand of Justice, and then I can assure you, *said he*, there will be no possibility of escape. Whereupon

Whereupon I heard him say to himself, this Wicked and Profligate course I see now must be forsaken, or else this Old Gentleman will never let me alone, but will be a perpetual trouble to me, which I am not able to indure, for his Words are terrible as Thunder, and I dread his Reproof more than an Earthquake; besides if what he says be true, I shall be in a dreadful Condition, for as I remember, I have somewhere read, that this Majesty of Heaven and Earth against whom I have been guilty of high Treason. (having lived in actual Rebellion against him this many Years, and whom Mr. *Conscience* tells me, is now coming forth against me Armed with Fury & Wrath to destroy me, & Execute me as a Traitor) is a Consuming Fire to the Workers of iniquity; That his very Nostrils breath Smoke, and out of his Mouth comes devouring Fire; and the Prophet *Daniel* hath formerly told me, that he had seen him several times, and that once he beheld him seated upon a Throne which appeared to him like the Fiery Fläe, and his Wheels as Burning Fire, and affirmed that he beheld a Fier Stream issue and come forth from before him, and that thousand thousands Ministred unto him, and ten thousand times ten thousand stood before him. And now, O my Soul, if all this

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this be true, and this great and terrible *Jehovah* be coming forth in this manner against thee, as I fear he is, for I read the other day a Passage in the Divine Law which now comes fresh into my Mind, and I verily believe it to be intended as a Declaration of War against me, viz *The Lord trieth the Righteous* but the wicked and him that loveth Violence his Soul hateth upon whom he will Rain Snares, Fire and Brimstone and an horrible tempest, this shall be the portion of their Cup: For his hand shall search out his Enemies, and his right hand shall find out all those that hate him, whom he will make as a Fiery Oven in the time of his Anger, he will swallow them up in his Wrath, and the Fire shall devour them, their Fruit he will destroy from the Earth, and their seed from among the Children of Men, because they intended evil against him, and imagined a mischievous Device which they only wanted power to perform; therefore will he constrain them to turn their Backs when he makes ready his Arrows upon his strings against the Face of them: What wilt thou do? It is impossible for thee to stand before him, or defend thy self against him, for he is too strong for thee, and infinitely above thy match; neither hast thou any other Forces to Muster up against him, but Briers and Thorns which he will easily

go through and burn together; nor can I see any probability of escaping by flight; for whither wilt thou go from his presence, or in what place wilt thou hide thy self from his sight? Dost thou know any place secret enough to exclude thee from his search, or art thou acquainted with any Cavern so dark and remote, and the way to it so intricate and perplexing, that infinite Wisdom cannot find it out, nor Omniscience itself penetrate it? Having thus reasoned with himself he ceased discovering by the Dejectedness of his Countenance, the trouble of his Mind; whereupon I saw a brave solid person step to him, as I remember, his Name was **Judgment**; and having first fixed his Eyes upon him, and viewed him for a considerable time, he spake to this, or the like purpose; Sir, I am somewhat concerned to see you in such a dreadful and deplorable Condition, and I would fain be instrumental for the helping you out of it; I must acknowledge, that of all Men in the World, I have been the most mistaken in you; for the truth is, I did verily believe you to be in as good a Condition as any Man living, and flattered myself into an opinion, that as you were blessed with Outward and Temporal Felicity, so you were in a safe and sure way to obtain Everlasting Happiness; nor had I yet been
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his strength, and make Peace with him, Promising, that thereupon he will become a Sun and a Shield to us, that Infinite Love, and Divine Goodness shall be our Inheritance, and Omnipotency it self our Portion: Now the Gates of this City stand open Day and Night to give continual Entrance to any who go thither.

But now, if ever you expect entrance into this City, you must consent to the being stripped of all those abominable Rags and filthy Garments wherewith you are now Cloathed; and you must lay down all those Lusts and Corruptions, which for the sake of an Imaginary Happiness you have fancied in them, you have hitherto with incredible Pains and Industry always carried about with you, and Indulged them in your Bosom; but now you must relinquish them for ever, and abandon and turn from them with the greatest hatred and detestation imaginable; nay since they have Traiterously opposed your subjecting your self to the Son of the Blessed, and would not have him to Reign over you, you must bring them before him, that he may slay them: This indeed is hard and irksome to Nature, and you will find some difficulty in the performance thereof: but yet, assure your self that this must be done, or otherwise you will be Eternally undone. Oh

therefore, let me prevail with you to consent to, and resolve upon the performance hereof. Consider I pray you, did not the **Eternal** part with his own and **only Son** for you, and will you then be so ungrateful to deny the parting with those **Wretched and Cursed Companions** for him, which if not parted with, will infallibly betray you to everlasting Ruine, and precipitate you into the deepest Place of the burning Lake? I say again, let me persuade you to this, or else sit down satisfied, and content your self to spend your time in Mirth and Folly, and your Eternity in Pain and Misery, and therefore pray resolve what to do, and let your Debates come to a final issue.

Whereupon I saw a third Person come to him, who seemed to be of a far more brisk and **Aiery Complexion**, than the two former, telling him, that he had diligently listned to all the foregoing Discourse, and found himself wonderfully pleased and delighted therewith, verily believing, that at the very same instant when, and by the very same **Act of Grace** whereby the Son of the Blessed darted the Beams of his illuminating Light into Mr. *Judgment*, whereby he plainly saw and discovered his Misery, together with the way and means whereby you may, *said he*, be saved from it: He darted into me likewise, a sense and feeling

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ing thereof, making me to Sympathise with you, and incline to help and assist you in the performing the hard Task, and the carrying you over all those Difficulties Mr. *Judgment* hath Described, for I assure you, that I begin to think so well of the Journey, that if you will undertake it, I will go along with you and assist you with Legs where-with you shall Walk and Run therein: Nay, to encourage you the more, I promise and ingage my self to furnish you with Wings for the inabling you to soare aloft and fly above the Clouds. The extraordinary Promises this Gentleman made him of Assistance begat in me a more than ordinary Curiosity to Inquire his Name, and I was answered by some who knew him, that his Name was *Affection*.

And now me thoughts I heard *Conscience* begin again to round in his Ears, the greatness of his danger, the necessity of his escape, and the incongruement he had received from those two Persons for the attempting thereof, demanding what he intended to do. You may be sure Sir, *reply'd he*, that by this time I am weary of this dreadful and dismal Condition wherein I now am, hanging as it were between Heaven and Hell, without being able to discern to which of the two places I am most inclined, nor can I possibly discern if Death

should now put a period to my Life; which of them would be my Eternal Home, and therefore you may well imagine, that I am not without some inclination to go on Pilgrimage to the *Celestial Paradise*; but there is a certain Person in the World whose consent I must first obtain for my so doing; or else I must still remain as I am; for the truth is, without his consent to, and help and assistance therein, I can neither begin nor perform my Journey; and yet I am afraid he will not be perswaded to consent to, and assist me therein, for I have found him by woeful Experience to be a cross, stubborn, ill-natured fellow, being naturally inclined to oppose and hinder every thing which is good, and by Custom inured to the Practice of that which is evil.

Pray, said Conscience, who can that be with whom you maintain so near a Correspondence, that without his consent you will not be happy. It is, reply'd he, one whom you know very well, and I think you have some kind of acquaintance with him, and when I have told you his Name, I believe you'll be of my Mind, his Name is Mr. *Will*, and I am confident that you know him to be both a Willful Headstrong Person, strongly bent against any thing that is good, especially against this Pilgrimage, and like-
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wise, that he hath such an absolute Power and Dominion over me, that I can do nothing without his Consent. Then said *Conscience*, if that be the Man you spake of, I acknowledge there is a great deal of truth in what you say, yet I tell you again, you must not make use of this as an Argument for your delay, lest ruine suddenly overtake you, and you Repent when it is too late, and there be no Remedy: You must send for him, and see if you can get him to consent, and let your two Friends, *Judgment* and *Affection*, Discourse with him, and see if they cannot perswade him to a Compliance.

Whereupon I saw him return all alone by himself, and being curious to know what he was going to do, I followed him, and saw him enter into a secret place wherein he concealed and hid himself from my sight, and indeed from the view of every Mortal, which made me the more desirous to inform my self what he did there; to which end, my thoughts I crept as near to the place as possibly I could without being discovered; and withal I observed a profound silence, lest otherwise peradventure I might have been an unhappy Instrument to disturb him in his private Meditations: Being thus seated, I hearkned diligently if I could hear him speak; but notwithstanding all my diligence he spake so low, that

by that means and my distance I could not hear much only sometimes when he was more earnest than ordinary, he would exalt his Voice a little, and then I could hear him Expostulate after this manner: Lord thou hast Convinced me, Oh that thou wouldst Convert me too? Thou hast given me a sight of my Sin, Oh that thou wouldst give me a hatred and detestation of it too? Lord; that my Soul may abhor and loath it, and that I might loath my self because of it? Thou hast by the Terrors of thy Law made me afraid, and by the Threatnings of thine Anger, and the Thunderings of thy Fury hast made thy Wrath and thy Justice terrible to me; Oh that thou wouldst now by a Powerful and Effectual Application of the Promises of thy Gospel, make my Soul to hope in thy Mercy, rejoyce in thy Love, and triumph in thy Favour? Thou hast given me a sight of a Saviour: Oh that thou wouldst give me an Interest in him to? Now thou hast shewn him to me: Oh let me not be put off without him: and since there is such a Remedy provided, let not my Soul perish for the want of it: since there is such Balm in *Gilead*, let not my Wound prove incurable, and since there is a Physician there; Oh, oh, that my Soul, may be healed and recovered by him.

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I am weak and feeble, ready to faint and perish, and thou hast told me that he is willing as well as able to heal me; Oh make me willing to go to him? Thou hast said thy People shall be a willing People in the Day of thy Power; Lord Exert thy Power in me, and make me willing to go to thy Son; since thou hast made him willing to receive me? Thou hast in the Gospel made a free Offer and Tender of him to me; Lord make me willing and able to accept of it and imbrace it, by receiving him into my Soul, and the making a Compleat and absolute Surrender and Resignation of my self unto him.

Lord thou hast informed my Practical Judgment, and caused Light to shine into my Understanding, and thereby in part cured that Blindness and removed that Darkness wherewith they were naturally filled, making some of those Scales to fall off which Original Corruption at first drew before them, and actual Transgression hath since thickned and increased, until at length they were extended over the whole Surface, and rendered it not only Dark, but even Darkness it self: Thou hast awakened my Conscience, and in part cured it of the Plague of Hardness and Unfaithfulness; and thou hast moreover regulated my Affections, and reduced them

to better Order and Obedience. And now, O Lord, hast thou done all this for me, and yet shall I have no benefit thereby? Hast thou brought to the Birth, and wilt thou not give strength to bring forth? Shall it stick here? Wilt thou give me a glimpse of Mercy, only to make me the more sensible of future Misery, and afford me a prospect of thy Love, only to let me know I am not an Object thereof? Hast thou given a view of Heaven, only thereby to precipitate me the deeper into Hell: Indeed if all this should be, yet I must acknowledge that thou art Righteous when thou Judgest, and just when thou Condemnest: But Lord, so long as there is so much Merit in thy Son, and Bowels in thy Love, I will still hope in thy Mercy; and from thence plead with thee for the finishing that Work which thou hast graciously begun in my Soul? Subdue my Will as well as inform my Judgment, and cure the Stubbornness and Rebellion of the one, as the Blindness and Darkness of the other? And as thou hast Regulated my Affections to Love and admire thee; so bring my Will to comply with, and make choice of thee? Make it willing to consent to, and acquiesce in that admirable contrivance of Saving me by Jesus Christ? Lord display the Riches of thy Grace, and the Glories of thy Love so effectually.

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effectually before it that it may be sweetly perswaded and allured to a Compliance ; Oh that by a Discovery of the freeness, fullness and redundancy of thy Grace thou wouldest draw and attract it to thee ; for hereof I am Confidently assured, that if thou dost begin to draw, my Will can do no less than follow after thee.

And now his Voice beginning to be low again, I could hear him speak no more, only I could sometimes hear him Sigh, and now and then breath forth an imperfect Sentence, as, Lord how long ; or Oh when wilt thou come unto me, &c. When he had done, he came out, and I saw him go into a little Walk not far from the place, as soon as he came there, he met with *Will*, *Judgment*, and *Affection*, and so they walked together, and as they walked, he began to break the Matter to Mr. *Will* thus, You know, Sir, *said he*, that you and I have for a long time been loving friends and Intimate associates, have maintained any exact Correspondence, and with equal consent have spent our time in Sin and Wickedness: Raised an unreasonable Rebellion against, and maintained an unlawful War with our Sovereign, and that with such a preposterous Ingratitude and amazing Folly, Madness, and Foolhardiness ; that we have taken the very Mercies which we received
from

from him, and made Weapons of them wherewith to fight against him, and in the mean time laughed at our own Danger, and sported with, and made light of his Power; nay, we have even run upon the very Bosses of his Buckler, and played at the Mouth of his Roaring Cannon; and although sometimes he hath laid hard at us, yet we have refused to yield, and when he hath offered us a Truce, and proposed Terms of Reconciliation, we have scorned them; and yet you cannot but be sensible that he hath infinitely the odds of us, for the very Ground whereon we stand to fight, is full of Pits & Snares; & Incommodated with a Thousand Inconveniences, besides which it borders upon an Unfathomable Precipice, on the very Brink whereof we have frequently played, and sported our selves with the Rowling Fire, and Unquenchable Flame wherewith it is filled: You know likewise that our Feet frequently slipped, and we had both of us like to have fallen into it, especially one time, when, if you remember, we were brought down to the very Gates of *Tophet*, and the shadow of Death covered us, it was only the Effect of Divine Patience that we then escaped it; but now I am Informed, (nay and I am sure it is certainly true too) that our Sovereign Armed with Fury and Revenge, is Marching against us, and is resolv-

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ed to tumble us down into the Pit, as a Reward of our Treason and Rebellion against him; to prevent which, and in order to the making my Peace with him, I am Advised to fly to a City that stands in yonder narrow way, the Name whereof is *Conversion*, and I think they say the Name of the City is *Refuge*, through which lieth the way to Celestial Happiness; they give such an admirable, Description of the City, and such Convincing Reasons why I ought to repair to it, that I am inclined to yield to their persuasions, and in regard there is so near a Relation between us, I would fain have you to go with me; *nay* I cannot go without you; and therefore, pray Sir, be so kind to your self and me, as to Consent to go with me; for the truth is, I must not, I cannot, I dare not take a denial from you. When he had done, *Judgment* and *Affection* seconded him; laying down divers weighty and excellent Arguments why he was obliged to comply with a Motion founded upon such admirable Reason, and by the Complying with which he might reap such an extraordinary advantage.

I perceived by the Countenance of the Man, that the Lectures which had been read to him were very distasteful and unpleasant, and no way suitable to his Corrupt Inclinations; for scornfully throwing
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up his deformed and Mis-shapen Head, Rowling about his Luxurious and Adulterous Eyes, and holding up his Sturdy and Rebellious hand, he began to Huff and Hector at a strange Rate, and cried out to them after this manner.

Pray, Sirs, leave off your Canting, away with your whining, I cannot indure it; if you love me, give over your Importunities; and let me alone, leave me to my Sensual Delights, and the Pleasure of my present Injoyments, for I assure you, you shall not prevail with me to part with or relinquish them. Tell not me of Danger; I see none, fright me not with *Toplet*, I feel it not; nor terrifie me with your Stories of Infinite Justice and Divine Vengeance, for I fear them not; you shall impole none of your Melancholly Fancies upon me, nor will I believe any of your Chimera's; you tell me of a Strange kind of Happiness, you know not where nor when; you tell me of strange kind of Horror and Torments, but where, or what they are, you know no more than my self: You tell me likewise of Death and Judgment, which indeed is of most weight with me, and I acknowledge my self most affected therewith; because I have Daily Objects of Mortality before my Eyes, and the very Emblem of Effigies of Death is frequently represented to my view in the
Death

Death of my Relations and Friends; nay, the fading Flower, and the withering Grass read me perpetual Lectures of my frailty; and the Tolling Bell often brings News, that the Destroyer is abroad, and terrifies me with Alarms of his approaching towards me; but yet this also seems at a great distance, for Death is not yet come within view of me. I am young, and in my strength, and enjoy the Greenness and Verdure of my Youth, the Prime of my Days are not half spent, and I have many Years to pass over before I arrive at Old Age, some of which, at least I resolve to spend in my present Courses; and lay out on my sinful Dalliances; its time enough to Repent hereafter, when I have satisfied my Soul with Pleasure, and glutted my self with the Creature, then I will begin to think of Heaven; for I think, that when Death, Judgment, and Eternity, with the other terrible things whereof you tell me begin to mend their pace, and make more speed in their Approaches towards me; it will be the fittest time for me to fly to this City of Refuge, and till then, pray let me alone, for I am yet free, and am resolved not to bring my self into a Voluntary Bondage.

Having given this cross and untoward Answer to what they had proposed: He
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turned about, and was going away in a Rage, but methoughts I saw *Judgment* lay hold on him, and cry, Pray Sir turn again and let us Debate this Matter with a little more Consideration and less Partiality, lay aside your heat and your Prejudice, and attend with Patience to what we have further to offer, and when you have heard it, then Judge of it with a Mind, not Predetermined against it, but resolving within it self to be Convinced by it, and yield to it if it be backed with sufficient Authority, by its agreeableness to and Correspondencie with the Rules of Scripture and Reason.

I perceive that what we have Proposed has angered you, and put you into a fume; but Pray sit down and consider a little; whether notwithstanding all that Confidence and Fearlesness you have expressed, and that Couragious and Heroick temper of Mind you boast your self to be the Master of, you can indure without any kind of Concernment or Griet to think of being everlastingly shut from the presence of the Eternal, and Banished the Beatifical Vision of his Face: Can you take pleasure think you in being for ever Banished the Presence of the Lamb, whose Person is so Comely and Glorious, and his Face Cloathed with such admirable and ravishing Smiles, that it contains in it, and conveys

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veys unexpressible Pleasures and Delights, and inconceivable Joy and Consolation to those Happy Persons who are admitted to the beholding and contemplating thereof: Can you, I say, indure to think of the loss of all this, together with the loss of the Company of the Holy Angels and Glorified Souls; who there Celebrate an Eternal Marriage, and keep an Everlasting Sabbath: And being raised to the highest Pinnacle of Admiration and Joy, with Exalted Voices and a Divine Harmonie, sweetly Sing forth, and perpetually Breath out their Praises and Adorations of him, who having died for them, and washed them from their Sins in his own Blood, hath now made them Kings and Priests unto God, and to himself for ever. O, admit you can think of all this without being concerned or grieved for your loss, yet tell me, can you as easily indure the vengeance of Eternal Fire? Are you willing to exchange your stately House, your pleasant Fields, and your delightful Orchards for everlasting Burnings? Can you consent to have your Merry and your jovial Company, which you now keep, exchanged for that of the Damned; or those Musical and Hermonious sounds wherewith you are so much delighted, for the Hideous roaring, and dismal Out-cries and Shrieks which

which the Extremity of their Pain, and the Depth of their Delpair extort from them? Are you willing to have that Sweet Air wherein you now breath, and which you suck in with so much complacencie, converted into the Nauseous and Offensive Fumes that flow from burning Brimstone, or to have this Pleasant Light, and Delightful Day which you now enjoy, turned into an Eternal Night? What think you, will a Burning Oven; or a Glowing Furnace be an easie Lodging for thee? canst thou feed upon devouring fire, and satiate thy Thirst with Boiling Oyl? or canst thou swallow Scalding Lead, and Drink down Burning Brimstone with as much eagerness and delight as now thou doest Wine in thy Rioting and Drunkenness? Thou now accountest the Duties of Religion hard and unpleasant; how then wilt thou suffer all those Torments? Thou now deridest Hell as a Scare-Crow, because thou hast not felt its Pangs, nor met with any, who having made their escape thence, could with their Flaming Tongues relate to thee the Terrours thereof; but whatever it seems to thee now, Oh how will it appear to thee then, when thou findest thy self really sinking, & the Day is come when thou must actually descend into it, and feelest thy self wrapt up in the Flames of it: Oh how terrible it will then be

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be to thee, when thou must bath thy self in a Sea of Wrath, and Welter out thy Eternitie in a Burning Flame, without being able by all thy Crying and howling, complaining, and lamenting, to prevail for one drop of Water to cool thy Flaming Tongue, or obtain the least Mitigations of the extremities of thy Pain and Torments: Oh think with thy self how will thy Fleshly Delights, and Dalliances wherein thou now indulgest thy self, relish with thee then, when they are thus seasoned & sauced.

Methoughts at this Discourse I saw him begin to shrink, and could perceive him to shake and tremble exceedingly, crying out, O Sirs, what shall I do to be saved? you have by this Discourse very much awakened me out of the deadlie Sleep, and Fatal Lethargie whereinto *Lucifer*, by the consent of my own wretched and deceitful (as well as deceived) Heart, had hushed me; you have convinced me of the danger and dreadfulness of my Condition, and now I am free lie willing, and give my consent that he should go on Pilgrimage, and Promise that I will bear him Company, and assist him in his way to *Celestial Paradise*, and to Morrow we will begin our Journey thither.

Having thus prevailed with *Will*, and got his Consent to go on Pilgrimage, the
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time likewise being o very near wherein they were to set out towards the Place where his Blessed Redeemer Resided, and kept his Celestial Court: He went away wonderfully pleased, being in a kind of Rapture upon the account of his Victory, and the Happiness he expected as the Consequence thereof; and methoughts I could do no less than rejoyce with him too. But as I lifted up my Eyes, I espied a certain Person coming towards the Place where we were, and although when I first espied him, he seemed to be at so great a distance, that I could but just discern him, yet he came forward with such swiftness, that in less time than a Minute he was got just by the place where the Man stood; his Person was so deformed and ugly, and his Countenance so grim and terrible, that I presently fancied he was no Mortal, but rather some Malicious Devil, who envying that any should be happy, since he was Damned to be Eternally Miserable, for when I looked earnestly upon him, I could perceive a kind of Blew Sulphury Flame come out of his Mouth, and he breathed Fire out of his Nostriles as out of a Furnace, the Smoke whereof Infected and Putrified the very Air, impregnating it with such an offensive and Sulphury smell, that it almost suffocated me, and his Eyes seemed to be so swelled

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led with fury, that they were ready to burst, and as they rolled about, they sparkled like a Burning Coal, threatening Ruine to all upon whom they were fixed: Well, thought I, this poor Man is beset by this Fiend, what will he do, or how will he defend himself against him; how will he be able to grapple with him, since he is so strong and powerful, that he did in the very first Battel that ever he fought, after his coming into the Infernal Regions, by his own proper strength, without any kind of help, or Auxiliary Forces, overcome and Conquer the whole Humane Race, yea struck them Dead, and laid them at his Feet at the very first blow. And holy Writ terms him the *Power of Darkness, and the Prince of the Power of the Air*. Besides if he could defend himself against his Power and Strength, so that he could not overcome him by open Force yet he is so great a Politician, and Master of so much Subtily, that his Devices for the Ruine of poor Mortals are innumerable, and his Wiles for the wheedling and Wiledrawing them into his destructive Snares, so many and various, that without an extraordinary care, and continually watching and eyeing of them, it is impossible for the most careful & prying Soul to trace or discern them, for if they neglect their Watch but an hour or two, they

they unawares fall into such a Labyrinth, and find therein so many Crosses and difficult Paths, wherein are so many turnings and windings, that they find it the most difficult and intricate matter imaginable to get out again; and some never find the way out, but are lost therein for ever. Now methoughts, I said to my self, alas, poor Man what wilt thou do, how wilt thou be able no resist this Strong, and this Subtil Adversary, since thou art but a poor thing, but just now, nay hardlie yet escaped out of his base and slavish Vallalage, and hast not had time to recover thy Strength, make Provision of Forces for thy Assistance, or cast up any Breast Works to defend thee from his Assaults; and just as I had done speaking these Words, I saw him lay hold of the Man, and with a furious Countenance demand of him what he did there, why he was not with the Companie he was wont to keep? and many such like Questions, telling him he was a *Traitor*, a *Rebel*, a *Schismatick*, a *Puritan*, a *Precisian*; that he was *Headstrong*, *Stubborn*, *Disobedient*, to the Church, and what not; and therefore, said he, I command you upon your Allegiance to go back again, and wholly lay aside all thoughts of the Pilgrimage you had designed, for I will assure you its a very silly Contrivance to forsake such pleasant

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ant Companie, and relinquish so Sweet and Pleasant Injoyments whereof you are already in presence possession, for something which you have never seen, felt, or enjoyed, and so cannot possible be assured that they are certainly true, or supposing them to be true, yet there are several Discouragements attending your Pilgrimage to *Celestial Paradise*, which are sufficient to dissuade any Wise and Considerate Man from attempting of it. As First, you'll meet with but little Companie upon that Road, and what you do meet with, will be but mean and odd kind of Persons, you will find them all Peevish and Froward; some Loose and Scandalous; other Rugged and Censorious, readie to catch at, and quarrel with you for the meanest trifles; you will likewise, if you prosecute your intended journey, subject your self to abundance of Perils and Dangers: therefore pray go back to your Companie: there is at the Tavern in yonder High way, a meeting of several of your acquaintance to Drink Healths, and Huzza's: I charge thee to go thither to them; and by imploying thy self in those Exercises wear out of, and Banish from your Mind those idle Fancies, and Groundless Whimsies which hath of late crept into it: There is likewise a little farther, about three or four steps Beyond the
Tavern

the Tavern a spacious Theatre, where there will be a Comedy Acted this Afternoon, being exactly at three of the Clock, I Command you to go thither likewise for the same purpose; so that you may see all my Commands are easie to be performed, agree exactly with your Natural Inclinations, and afford as much pleasure and satisfaction to your self as advantage to me,

It's true, *reply'd he*, you have ever pretended to a Sovereignty over me, and have with a Tyrannous and Arbitrarie Insolency commanded my Thoughts, and disposed my Actions, and it is as true, that I have yielded an absolute Obedience to all your Commands; made my self a Slave and Vassal by the doing your Drudgery, and provoked my Rightful Sovereign against me, only to gratify your Hellish Revenge, and give you an opportunity of insulting over the Wretch you have by your Subtiltie and Malice made Eternally miserable: Yea I absolutely deny that ever you had any true and rightful Power over me, but you were a cruel Tyrant and Ulurper; nor had I any power to dispose of my self to you, but was guilty of as great Uurpation in suffering my self to be so imposed upon, as you were in attempting it, since I was His, by Infinite Obligations. Besides I am informed that your Work, as hard and difficult as it is,

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is, will be rewarded with nothing but Death; wherefore I found my self constrained to leave your Service, and enter my self a Servant to the Eternal, who is my Leige Lord, and do resolve to continue so for ever, in defiance of thee and all thou canst do. Hereat methoughts the Fiend stormed exceedingly, and with a fierce and terrible Countenance, he roared in a most hideous Manner, breathing forth immediate Ruine and Destruction to the poor trembling Wretch, if he did not yield, so that I looked when he should be Slain and Trampled under Foot by his proud and insulting Foe. But whilst I stood thus doubtful what would be the issue of that great Combat; lo as I looked earnestly upon them, I saw the poor thing pluck up his Courage, and very nimbly draw a Sword which he had formerly received out of the Sacred Armory, wherewith he began to lay about him wonderfully; crying, *Oh, how shall I do this great Wickedness and Sin against God;* and charged so home upon his Adversary with that Sword, that notwithstanding all that force and strength wherewith he made resistance, he found himself under a necessity to give back and flee; whereby I perceived that what is said of him in Holy Writ, is certainly true; *resist the Devil and he will flee from you.* And now methoughts

thoughts I saw the Man look very chearfully, and discover much briskness and agility in his walking, as being in a Rapture of Joy for his Victory; but as I afterward perceived the Fiend by this means took advantage against him, for seeing his Enemy fled, and himself become Master of the Field, he was now more secure, being altogether void of any dread or fear of his adversary's rallying again, when indeed he only retreated to take breath, and contrive some new Stratagem for the renewing the Battel with better advantage to himself; wherefore I saw that when he was got a little way out of sight, he made a stand, and having paused a little, he turned about, and presently advanced towards the late Victor, whose thoughts were so taken up with his Conquest, that he never saw the return of his Adversary; whereupon I heard him say thus to himself; well now I have him sure enough, he overmatched me in Strength, by reason of his Sword, the keenness whereof I cannot indure, nor have I any Armour that will defend me from the Fatal Effects of it, when it is wisely used by those that have it; but I shall overmatch him in Craft, and bring about that by Subtility, which I could not do by Violence. I began now to wonder in my self, what Method he would take next in Assaulting him, but he

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ſoon reſolved me by putting his Device in practice; and firſt, I ſaw him becken a Perſon who was in the Mans Company (I think they call him *Phanſie*) to come to him he preſentlie went upon the firſt call. Well Friend, ſaid he, you and I have been old Acquaintance, and we been always very Familiar together, upon which ſcore I make bold to deſire your Companie at this time, to acquaint you how you may do me an extraordinarie kindneſs, and I requeſt your readie indeavour to accompliſh it. You need not queſtion it, Sir, reply'd Phanſie, for I am naturallie inclined to Froth & Vanity, and am in my Element when Actually imploy'd in your Service, wherein I have found more ſweetneſs than in any thing elſe whatſoever. I am glad to find you ſo plyable, ſaid the Fiend to him, and now therefore I will tell you the thing I would have you do for me; you ſee that Man which walks yonder is turned Rebel againſt me, has caſt off my Power and Authoritie, & is removing himſelf and all that he has quite out of my Territories, intending to go and ſettle himſelf in *Celeſtial Paradise*; I know that if ever he get within that place, he will be far beyond my reach, and there will be no poſſibilitie of ever coming at him, or revengeing my ſelf upon him, and therefore I reſolve to uſe my uttermoſt indeavour to withdraw his

thoughts from thence, and prevail with him to return to his former Pleasures and Delights. I know likewise, that the chief Man with him is one *Mr. Heart*, I think they now call him *Mr. New-Heart*, although when they were both in my Service, this *New-Heart* was then an Old Man, he was then very familiar with me, and I made him my Confident, and one of my Council; and he used to lodge me in his best Room; but of late he is grown wonderful shie, and will not by any means come at me, nor suffer me to come at him, but I know that you have so much Power with him, and such an influence upon him, by reason of your Intimacy and Familiaritie, that you can prevail with him to do any thing; and if I can draw him over to my side, he will bring the rest along with him. Now therefore take these fine, sweet and pleasant things which I now give you, and lay them jutt before him, and let them be displayed by you to the best advantage, and by the strength of your imagination the enjoyment of them must be represented as the best and most desirable Happiness he can possibly obtain: And now, Sir, *said he*, if you will undertake it, and do your best for the performing of it, I do not question but I shall succeed and reduce him to my Obedience again. Now I understood that
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the Man was altogether ignorant of this Conspiracie which was thus strongly Combined against him, nor did he in the least perceive the Snare which was thereby laid for his Eternal Ruine, which made me burst forth into the following Lamentation for the dangerousness of his Condition. Alas, poor Man, said I, I find thee to be in a far worse condition now than thou wast before, although then it was bad enough with thee, for thou hast not only a Strong and Subtile Adversarie to fight with, but thou hast those about thee too, who Conspire to betray thee into his Hands; and that which is yet more sad, and I fear will prove more Fatal to thee, is, that thou art ignorant of all this, and so in the more danger of being insnared and ruined thereby.

Pharise being thus instructed, went his way, and managed the business so slielie, that Mr. *Heart* was intoxicated therewith; whereupon I saw the Fiend send one of his Companions, whose Name as I understand was *Asnodai*, to lay some pleasing Object in the Mans way, in hope that he would be taken therewith, and accordingly he having planted himself in a certain way through which he knew the Man would pass; he dropt down something just before him as he passed by; it is not con-

venient for me to tell you what it was, but this much I may adventure to tell you, it was something which he had formerlie been verie much in Love with, and was so suitable to his Temper, bore such an exact resemblance to his Complexion; and was so ingrafted into, and interwoven with his very Nature, that you would have taken it for an Essential part thereof; when he First saw it, he gave a little start, seeming much amazed to find it there, concluding as I understood, that he had left it so far behind, that he should never have seen it more; after a little pause he turned his Head away and would not give it a look, but went forwards as fast as he could. Well thought I, this Man will not be so easilie insnared as I was afraid he would have been; but I was not long in that Mind? for I found that notwithstanding his seeming resolution at first, yet he began to flag and yield, for althought he turned away from the Object it self; yet Mr. *Phansie* so ordered the matter, that he had the perfect Image and Idea of it continually before his Eyes, and imprinted so firmly in his Mind, that he could not possibly rase it out, and remembring the former Love he had for it, and the sweetness of those Pleasures the injoyment thereof had yielded him, he began to find himself somewhat pacified towards

wards it, and his indignation against it to cease; whereupon he first admitted it into his sight, then adventured to play with it, and at last (although not without some reluctancy) he consented to a perfect Reconciliation, and admitted it to the same familiarity and indeariness wherewith he had formerly imbraced it; and so fell insensibly into the Snare which was laid for him by the Fiend, who was as I am informed the Prince of *Darkness* himself. Methoughts I found my self very much grieved and troubled thereat, concluding that he had by this means put an end to all his Conviction, and banished the thoughts of his Pilgrimage to *Celestial Paradise*, fearing lest being thus Wneedled into the Labyrinth whereof I told you before, he should be Eternally lost therein, without being ever able to find the way out, or free himself from the intricacies and perplexities thereof: and that which increased my fear, and confirmed me the more strongly in my Opinion, that there was a final period put to all further proceedings in his intended Pilgrimage, was the seeing of him after he had dallied and sported sometime with this lately banished, but now reconciled Darling, turn again to his former Company, and dance with them as eagerly as ever about the bottomless Pit, only with some

what more Caution than formerly; this made me think of what I had formerly read in Holy Writ, which says of some Persons, *that their goodness is like the early Dew which quickly passes away*: I could not chuse likewise but observe, that how strong soever Convictions are, if the Heart be not really and thoroughly changed, and the Will subjected to, and melted into the Divine Will, our Sense of Sin, and our dread of Danger will by little and little wear off, and we shall become as vain and as loose as ever: Now you must know that this alteration opened the Mouth of *Conscience*, and made him Roar again, and Thunder more loud than ever, Denouncing the Judgments of the Eternal against him now as an Apostate; telling him, that it had been far better for him never to have known the Ways of Righteousness, than thus basely and shamefully to turn out of them again to the Ways of Sin and Wickedness; all which he had learnt to Answer, by acknowledging the truth of what Mr *Conscience* said, and crying, I wish it were better, and I would I could do otherwise, if I were to begin again I would be more careful, and watch more against the Devices of the Prince of *Darkness*, that so I might not be thus easily betray'd by him into his Snares and Gins; but alas, now it is too late, and having

ing been deluded thus far out of the way, I may as well venture over Shoes over Boots; it is now too late to return, I would to God it were not so. Nay, *said* Conscience, now you talk very foolishly, for the farther you have gone from your Happiness, more haste you ought to make in your return towards it, and the more you have offended that Divine Goodness which hath condescended so far, and stooped so low as to offer your terms of Mercy and Pardon, Reconciliation and Eternal Salvation; the more speed you should make to Confess and acknowledge the same; and the more Hearty should you be in your lamenting and mourning over it; and when you have so done, then you must turn to him, who never, never, never changes, and whose Love is like himself, an unchangeable and an unalterable Love, Oh that I could do so, *said* he, but I cannot, I have now multiply'd my iniquities against him, and my Sins are increased as the Stars of Heaven, or the Sands on the Sea Shore. What though they be, *said* one, whose Name to the best of my Remembrance was *Hope*, who now began to speak, and of whom I had taken no notice till now, they are not too great for Almighty Power to conquer, nor yet too many for Divine goodness to forgive, he hath Strength e-

enough to subdue all your Corruptions, and Mercy enough to Pardon all your Crimes; your Sins are great indeed, but his Mercies are greater, for they are Infinite; your Sins are many, and increased to a great number, but his Mercies are more, for they are numberless; the cry of thy Sins are reached up to Heaven, but his Mercies are above the Heavens; now therefore take courage and adventure to cast thy self at his Feet, and lie at his Mercy, and do as the Church we Read of in Divine Story did, cry after him, *my Father, my Father*, the hope of his Youth. Oh, *said he*, this is good Council, and I would to God I could do according to it, but I cannot, Oh I, cannot do it. Nay then, *said Conscience*, I denounce thee to be a Wicked and an Accursed Wretch, Cursed in time, and Cursed in Eternity, for the great Lawgiver, whose Vicegerent I am, hath declared in the Records of his Law, that *whosoever continues not in every thing that is written in the Book of the Law to do them, is accursed*; and I who being a Witness of; and having Recorded all thy Wicked and Prophane Actions, am impowred with Authority from him to pass Judgment upon thee, do declare that thou hast not continued in all things that are written in the Book of the Law to do them, and

and therefore thou art the Man which the Righteous Judge of Heaven and Earth hath denounced Accursed; nay, if it be possible, thou art more than Accursed; for first, thou hast not only, not continued in all things written in the Book of the Law to do them, but thou hast continued in nothing that is written in the Book of the Law to do it; there is not one Command in the whole Book of the Law, but what thou hast violated and broken; thou hast wickedly and wilfully acted contrary to all its Rules, and Rebelled against every Precept contained therein. And *Secondly*, thou hast not only done all this, but when the Offended Majesty of Heaven and Earth, had out of the good Pleasure of his Will Graciously provided a Remedy, in the Person of the Redeemer, offering that he should by his Infinite Merits make a full satisfaction to Divine Justice for the wrong which thou hadst done, and which was so great, that you as a Finite Creature were not able to satisfy, any otherwise than by suffering the Vengeance of Eternal Fire, and that you should moreover upon your accepting of, and embracing this offered Redeemer, become reconciled to him, and enjoy all the Felicity and Glories of Heaven, you disdainfully scorned and slighted them, rejecting the Council

Council of God against thy self; now therefore, if those who are altogether ignorant of this Saviour, and by reason of their living in Heathenish or *Mahometan* Regions have never received the offer of a Blessed Redeemer, are accursed, and must suffer the Sentence of Eternal Damnation: How much sorer Punishment think you will you be thought worthy of, who have spurned against the very Bowels of Mercy, trampled under Foot the Offers of Pardon, and spit in the very Face of a Tender and Compassionate Saviour. Ah, Sir, *said he*, all that you have said I acknowledge to be true, and it all helps still to aggravate my Misery, and highten my Offence and makes my Crimes too great to be Pardoned. But, pray Sir. *said Mr. Hope*, let me prevail with you to cast your self on the Merits of our Saviour, and lye at the Fountain of Mercy. In the Condition wherein you now are, you must of necessity be for ever Miserable, you can be no more if we suppose the worst, that you should not be accepted; Oh therefore resolve, that if thou must Perish thou wilt Perish at the Fountain of free Grace, and if thou must be cast away, tell him whose goodness is as large as his power, and knows no other limits than his own Omnipotency, that thou art resolved it shall be upon the very Shore of that Ocean which

which is so full of Mercy, that its Depth is unfathomable, and its Breadth unmeasurable; and let me tell thee for thy further encouragement, that although thou canst hear nothing from the Eternal now, but *Vengeance is mine and I will repay it, saith the Lord; I will tear you in pieces, and there shall be none to deliver; there is no Peace to the Wicked, saith my God; and although the Sinner live to be an hundred years old, he shall be accursed, so are the Paths of all them who forget God, and the hope of the Hypocrite shall perish; yet if you will fly to the City of Refuge, and get the Son of the Blessed to Interceed for thee; thou wilt then find him speaking to thee in another kind of Dialect, and he will tell thee that he was indeed angry with thee, but his Anger is now appeased; he was thine Enemy, but he is now become thy everlasting Friend; his Hatred, and his Vengeance, his Justice and his Fury was to have been thy Portion, but now his Goodness and his Love shall be thine Eternal Inheritance, you shall be an Instrument of my Honour in this World, and I will make thee a Vessel of Glory in the other; I will Bless you with my special presence in thy Soul, and that shall both fit and prepare thee for, and be an assurance and earnest of the injoyment of my immediate Presence in Heaven, I will teach thee*

so to order thy Conversation aright, that at the end of it I may shew thee my Salvation; the fulness of my Son, and the al sufficiency of my self shall be an inexhaustible and overflowing Fountain to thee. Now pre thee tell me, *continued he*, is not all this worth the adventuring for? Yes, *reply'd he*, it is, and Oh that I could follow your Advice, but there are so many Discouragements, that I cannot adventure. No, *said Conscience*, then I tell thee that thou art the most hardned and impenitent wretch that ever I met with in my whole life; I tell you your danger; Mr. *Judgment* hath informed you how to prevent it, and here is your good Friend Mr. *Hope*, gives you all the incouragement that (can possibly be expected or desired to make tryal of his Advice: Pray let me have your Answer what you do intend to do in this Case, for I must not, nor will not be thus put off with delays any longer. Awake and rouse up thy self, thou hast been often complaining of, and lamenting thy Base, Vain, and Earthly Heart, and bitterly Exclaimed against thy Sloathful, Lingerin, Careless, and Delaying Temper, hast often been wishing that things were, and hoping that they would one day be better with thee, promising thy self that it will not be always thus with thee, but that thou shalt
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some time or other get rid of thy intanglements, and go thy Pilgrimage; but Oh, what if thou shouldst after all this wishing, and woulding, and hoping and expecting it to be better with thee, let things run on thus from Day to Day, and so from one Year to another, until thou art surprized by the King of Terrors, and be by him hurried away before ever thou art come to a point, or made any resolution what to resolve on, or hast gotten thy Heart to a through, & a saving closing with the Redeemer; Oh now consider what will become of thee if the Case should be so with thee; dost thou think that thy Golden or Silver Key will open the Gates of Heaven, and shut the Gates of Hell to thee, or purchase thee an Inheritance in the Promised Land; or canst thou be so Vain and so Foolish as to imagine that the remembrance of thy ease, thy pleasure, or thy plenty here, will alleviate thy Pain, or procure thee any kind or manner of ease in thy Eternal Dolours, or yield any Comfortable or Refreshing Consolations to thy miserable Soul when it lies *Broiling* upon the Hot & Scorching coals of Divine Fury, and *Frying in the Burning Flame*. Thou art by this shuffleing and procrastinating Guilty of Monstrous Madness and Folly, and art so Mercilessly cruel to thy self, that

that the very Angels blush at thee, and are ashamed of thy Brutishness, and even the Heavens and the Earth are Amazed, and all the Creatures stand Astonished at it. This Discourse made him Tremble exceedingly, and very much revived his Convictions again, and he solemnly promised Conscience that he would now resolve to go on Pilgrimage, and promised to begin his Journey on the Morrow, protesting that he did really intend to do as he said, where-with Conscience being satisfied held his Peace for that time. I looked still when Mr. Affliction should have appeared, and have Contributed something towards so good a Work, since he had formerly been so much for, and promised such large Assistance in the performing the Pilgrimage to *Celestial Paradise*, but upon inquiring into it, I found he was wholly taken off, and diverted by the late Reconciled Companion, and so fallen in Love, and taken up with him, that he had not time or leisure to look towards, or so much as think of *Paradise*. but instead thereof, as soon as he saw Conscience and the Man was parted, he presently stept to him, and indeavoured to dissuade him from it, telling him what new Delights and Sweetness their Friend *Fansie* had found out in other Objects, especially in that which you worof, *said he*, to which

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which I perceive you are by his means, together with some little Assistances contributed towards it by my self and Mr. *Hear*, almost wholly reconciled again. And *Phanſie* being by, seconded him, Representing and Guilding things over with such Artificial Glosses and Smooth Appearances of Delight and Advantage, that the poor Man was absolutely bewitched and Enchanted thereby, so that he presently forgot all the Terrors of Conscience, and all the Solemn Promises and Protestations he had made but just before of beginning his Pilgrimage the next Day, which made me think of what I had formerly read in *Drexe- lius* his excellent Treatise of Eternity.

*I will to morrow that I will,
I will be sure to do it;
To morrow comes, to morrow goes,
And still thou art to do it;
And thus Repentance is deferr'd
From one day to another,
Until the day of Death doth come,
And Judgment is the other.*

But yet the free Grace and Goodness of him whose Name is *I am*, whose Love is unchangeable, and Mercy so unsearchable, that it is past finding out, and who doth whatsoever he pleases, being moved and inclined to do all that he doth, only by
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the Dictates of his own Counsel, and the good pleasure of his Will, would not suffer it to be so with this Man; resolving, as I did perceive, that the Prince of *Darkness* should not make a Prey of him, nor would he permit him to erect Trophies of Honour and Triumph to himself upon this Mans Overthrow and Ruine: notwithstanding the poor wretch himself was freely willing to be a Slave and Vassal with quiet, rather than be a King with some little hazard & danger, in the Way through which he must pass to his Coronation.

Wherefore he sent *Beaunerges* to him again, Commanding him to Preach another Lecture about the danger and dreadfulness of his Condition, and to denounce Judgment against him, if he did not immediately Repent, and fly to the City of *Refuge*: Having received this Command, he presently obeyed, and thus he began;

Thou Wicked, Vile, and Miserable Wretch, *said he*, that hast been so ungrateful as to slight and refuse the Offers of Mercy and Pardon, and hast like an hardened wretch, made the Son of the Blessed, whose Countenance is White and Ruddy, and his Person altogether Lovely, being the chiefest of ten thousands; and in point of Excellency, infinitely beyond Comparison, stand knocking at thy Door, Intreating, perswad

Perfwading, and Wooing thee for admittance into thy Heart, and a Grant of thy Love, until his Head was wet with the Dew, and his Locks with the Drops of the Night: The Prince of Peace will shortly therefore appear againſt thee as a Raging and a Devouring Lion, and ſhall come from Heaven with his Mighty Angels in Flaming Fire, to take Vengeance on thee, becauſe thou knoweſt not God, nor wilt yield Obedience to the Goſpel, and ſhall puniſh thee with an everlaſting Deſtruction from the preſence of the Lord, and from the Glory of his Power; and Oh, how amazing and cuttingly will the very firſt appearance of the Son of Mans coming in the Clouds with Power and great Glory, ſtrike into thy Guilty and Self Condemned Heart, then thou wilt begin with inexpressible Grief and Bitterneſs of Spirit to ſigh and ſay within thy ſelf. Oh that ſtrong and Terrible Judge whom I now ſee ſitting down upon yonder Flaming, White, and Glorious Throne, accompanied with all the Bleſſed Inhabitants, and Shining Courtiers of Heaven, is that ſame Bleſſed Redeemer, and Mighty God, the Prince of Peace, that ſweeteſt Lamb, who did moſt Graciouſly power out his moſt precious Blood like Water for me, that I might thereby have been Waſhed, and Cleanſed,
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Sanctified, and Saved; and he it was, who so fairly and frequently Invited & Wooed me with the most Powerful and Charming, Arguments, and Terms of Dearest Love but only to abandon my Lust, and bid Adieu to the Prince of *Darkness*, who was my implacable Enemy, and then sought, and hath now together with my own wilfulness accomplished my utter Ruine; promising that if I would give my Consent, he, even he, would become my Allsufficient and Everlasting Husband, and if I had then accepted it, he would now at this very time have placed an Immortal and Splendid Crown of Heavenly Bless and Matchless Glory upon my Head with his own Almighty Hand: But wo, and alas, I like a wilful, foolish, and desperate wretch neglected this great Salvation, forsook my own Mercy, and so judged my self unworthy of Eternal Life, and like a Cruel and Bloody Butcher to my own Soul, I have Inhumanly Murthered and Destroyed my self; and therefore happy were I now, if I could Intreat some Rock to fall on me, or perswade some vast and mighty Mountain to cover me, under the Ruines whereof I might ly everlastingly hid from the Face of him that sits on the Throne, and from the Wrath of the Lamb; Oh that I might now be turned in-

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into the Meanest, and Basest, and most Despicable Beast, might be changed into a Bird, a Stone, or a Tree, or any other thing how Contemptible soever: Oh that I might by all my Supplications and Tears obtain the favour only to Evaporate into Air, or be quite Annihilated, & put into the same state wherein I was before ever I had any Being; I should now account my self Blessed and Happy that ever I was Born, if I could now be unborn; Ah that my Soul might now become Mortal, that I might die in Hell, and not welter Eternally in those Fiery Torments to which I am now to be Damned by a just, and Everlasting, and an Irreversible Sentence; which Torments are too excessive and Intollerable that I am not able to abide them, and yet so certain and infallible, that there is no possibility for me to avoid them: I might indeed in the Day of my Gracious Visitation have escaped them, but now I must lie down in Sorrow, and Eat the Fruit of my own doings; But all thy Lamentings and Complaining, thy Bewailing and Mourning thy self, nor all thy Supplications and Tears, thy Crys, nor thy Prayers will then avail thee any thing; thy Punishment shall then be proportionate to thy Crime now: thou now refusest to hear the Charming Invitations, and the Melting Intreaties

Intreaties of the Blessed Jesus, and then he will refuse to hear thine; thou now hardenest thy Heart against him, he will then harden his against thee; thou art now deaf to the Calls of the Gospel, and the Offers of Grace and Salvation, for which the very Rocks thou callest on, and the Mountains whose help and assistance thou vainly implores to fall on thee, and hide thee from the dreadful Face of the Judge, and the Penetration of his Fierce and Terrible Eyes, shall then tacitely flout and upbraid thee for thy folly and madness therein, by standing deaf to all thy Complaints, and letting thee Beg, Intreat, and Implore their help in vain and to no purpose, and after all thy reluctancy and unwillingness thou shalt be compelled to stand before the Flaming Judgment Seat, and then, and there at that most impartial, strictest, and last Tribunal give an exact account of every Act of thy Life and Word of thy Mouth, every thought of thy Heart and glance of thy Eye, and all the Brutish and Impure Abominations of thy Filthy Heart, all thy Secret Sins and Closet Villanies, which no Eye ever saw, but that which is ten thousand times brighter than the Sun, shall then be disclosed and laid open to the View of all the innumerable Inhabitants of Hea-

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ven, Earth and Hell, to thy unspeakable, and everlasting shame; thou knowest thy self to be secretly Guilty of many hateful, and abhorred Crimes, which thou wouldest not should be discovered for the Whole World, or known to any but thy self, or it may be to two or three of those filthy and prophane Wretches, who are thy accursed Companions and Partners therein; but assure thy self, that at that Day all shall be discovered, and thou shalt be display'd and laid out in thy Colours in the Face of He ven and Earth to thine Eternal Confusion, In what a woful case thinkest thou will thy heavy Heart then be, what amazing Terrors and desperate Rage and Despair will then tear and rend it, if it were possible, into ten thousand pieces? Ah, how will thy Spirits Faint, and thy Heart Sink within thee? How will thy Flesh tremble, and thy Head shake, when thou shalt hear the unalterable and irreverfible Sentence pronounced upon thee; *depart ye Cursed into everlasting Fire, prepared for the Devil and his Angels*; every Word whereof breaths out Fire and Brimstone, Vengeance, and Misery, and every Sillable bites deeper, and terrifies more than ten thousand Scorpions Stings. The very departing from the Glorious Presence of him who is Life it self

self, were Hell enough: but thou shalt go with a Curle; and not only so, but thou must go into Fire, and that Fire must be Eternal and Everlasting too, fed continually with infinite Rivers of Brimstone, and kept in perpetual Flame and Fierceness by the unquenchable Wrath of the justly Incensed God to all Eternity.

And if the very Pronouncing this Sentence be so amazing and dreadful: Oh, how will thine Heart-strings crack, and thine Eyes burst with Tears, when thou shalt behold this killing Sentence, putting into Execution, and seeest the Devils Actually laying Hands on thee, and dragging thee from the presence of the Judge into that Internal Prison which is to be thine Eternal abode, and where all thy Employments shall be weeping and wailing and gnashing of Teeth!

Now I could perceive that this Discourse startled and terrified him more than any he had formerly heard, and that which helped to increas it, was his fancying that he felt the Ground sink, and the Earth whereon he stood fall from under him, when turning hastily to see what the Matter was, he thought he saw the Bottomless Pit opening and extending it self to receive and swallow him up: with the fright and amazement whereof he suddenly

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suddenly gave a very great start and ran for his Life, and as he ran, he looked often behind him, as if he apprehended himself still in danger, and was afraid the Hand of Justice was pursuing him to throw him down in that dreadful place, but being got a pretty way from the place, he made a stand, and looking back to see and admire the dreadfulnes of the danger he had escaped, and adore that Divine Goodness which had sent him so many Warnings of Perswasions to flee from it. And now he began to consider with himself what he should do, and whither he should repair for safety. The City of *Refuge*, to which he had been directed, he saw lay up the Hill of *Self-denial*, a Hill very hard and difficult to be climbed up to, and seeing there were several Refuges neater at hand, and easier to come at, and with al as much or more frequented than the other, viz. The Mountains of *Confession*, *Prayer*, *Amendment of Life*, *Holy Duties & Ordinances*, with divers more which are all Situated thereabouts, he presently fled thither, and took Sanctuary in them, but notwithstanding innumerable others whom he had found there, were altogether in Peace, and enjoyed a perfect quietness in their Spirits, being absolutely free from any fears or apprehensions of the Burning Lake, yet he

could find no such safety and security as others fancied they did, and he expected he should have found there; but they all cried out to him, Salvation is not in us, nor is Peace with God, or safety from his Wrath and Indignation within our borders, and therefore unless you intend go through a by way to *Tophet*, and Perish as certainly as if you had never set a step or moved a foot towards Paradise, look beyond us, and flee to the only Refuge that can secure you from the Avenger of Blood, who is still in pursuit of thee, and will certainly and suddenly overtake thee if thou stayest here; Oh therefore be advised before he lay hold of thee, and Sheath the Sword of Justice in thy Bowels. You may well imagine that the hearing those terrible, unpleasing, and unexpected Lectures, where he expected to find nothing but Peace and Tranquility, and a perpetual safety from that Desolation and Wo which he found himself notwithstanding still subject to, and was threatened and denounced against him with as much terror and fierceness as ever, filled his very Soul with trouble and grief, and almost overwhelmed his Spirits with sorrow; the Arrows of the Almighty stuck fast within him, and the Poison thereof had almost drank up his Spirits, all which brought him into such inconceivable and
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inexpressible perplexities, that I can far better conceive of them my self, than I can relate them to you; the truth is, the poor Man knew not what to do, being almost at his Wits Ends, and upon the very Brink and Border of Despair; whereupon I saw him rouse himself, and fall more roundly to Work, with Prayer and fasting, keeping the Sabbath, and hearing of Sermons, frequenting of Lectures and Christians Conferences, and like the Marriners in a Storm and ready to Perish, he cast away and abandoned many of those things which hitherto had been pleasant and delightful, but now he found them to be burdensome and dangerous to him: notwithstanding all which, no Peace, Comfort, or Consolation could he obtain; for although he followed hard after them, they fled so fast from him, that he could not possibly overtake them; whereupon he began to expostulate with himself after this manner: Unhappy Man that I am, while I remained in my Course of Sin and Wickedness, I could not bear quiet for *Conscience*, who harraased me continually to leave my dancing about the Pit, which was as he affirmed (and as I am apt to believe) Bottomless, and now I have complied with his Advice. I cannot as yet obtain any Peace in my Soul; what can possibly be the reason or occasion thereof?

I wish I have not mistaken the Way which I was directed to take, and am got into some other Path which leads not to *Celestial Paradise*, but to some other place, but I certainly think it cannot be so, for I remember that I have always been told by those who have been well acquainted with the Way, and are appointed by the King of the Countrey to be Guides to those who Travel thither, that Praying, Hearing the Word, and other such like Holy Exercises wherein I now Employ my self, lead directly towards Paradise, and yet my Heart misgives me that this cannot be the Way, because I remember also that they used to describe the ways of Paradise to be Ways of Pleasantness, and all the Paths therein to be Paths of Peace; But to the trouble and disquiet of my Soul I can find no such thing by those ways wherein I now am: And then directing himself to the Eternal, he said,

O Lord rebuke me not in thine Anger, neither chasten me in thy hot displeasure, for thine Arrows stick fast in me, and thy Hand presseth me sore; there is no soundness in my Flesh, because of thine Anger, neither is there any rest in my Bones because of my Sin, for thou hast brought all mine Iniquities upon my Head as a heavy burden, they are too heavy for me to bear; my Wounds stink and are corrupt

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rupt because of my Foolishness, I am troubled, I am bowed down greatly, I go Mourning all the day long, my Loins are filled with a loathsome Disease, and there is no soundness in my Flesh: I am feeble and sore broken, I have roared by reason of the disquietness of my Soul; but thou, O Lord, knowest all my desires, and my groanings are not hid from thee; my Heart panteth, and my Strength faileth me, as for the light of my Eyes also, it is gone from me, I am ready to halt, and my sorrow is ever before me, wherefore I will declare my Iniquities and be sorry for my Sin, and I will hope in thy Mercy, O Lord; the sorrows of Hell hath compassed me about, and the floods of desolation make me afraid; the sorrows of Hell hath environed me, and the snares of Death prevented me; but in my distress I will call upon thee, O Lord, and cry unto thee, O God, thou God of my Salvation, to whom alone is all my desire, and in whom alone is all my relief and succour; direct me, O God, my strength, guide me into the way of Holiness, and lead me into the Path wherein thou wouldest have me to walk: I am feeble, do thou uphold me; my Feet are ready to slip, but do thou establish me; for thou, O Lord, art my Rock upon which I lean and stay myself, thou art my Strength and my Redeemer: I am, O Lord, like a weaned Child, awkward and unskilful to tread in these Paths which are altogether

altogether new and unusual to me, but do thou graciously condescend according to thy promise, to lead me by the Hand, -and teach me to go; Ob leave me not until thou hast conducted me into the way of Life, which leads to the Heavenly Parardise: and lest there should be anything in me that may peradventure occasion my falling short of that blessed place do thou enter into me, and search my heart and try my Reins, O God, and if thou findest an evil way in me, purge it away with the Blood of thy Son, and guide me into the way everlasting. After this, I saw that he was somewhat more chearful than before, but it lasted not long, for as he afterwards told one of his Friends in my hearing, he had something within him which continually cry'd unto him, Away Man and flee for thy life, for thou art not yet safe from the Avenger, who is yet in pursuit after thee, and if thou escape not quickly, he will certainly lay hold on thee, and thou shalt perish as surely and much more fatally than if thou hadst never made any one step towards an escape; which did terrifie him exceedingly and made him rore out, and cry for help to him, who has styled himself the God of help, and promised to be a present help in time of trouble, saying, *In the day of trouble call upon me and I will deliver thee so shalt thou glorifie me: Cast thy Burden upon the Lord,*
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and he shall sustain thee : commit thy way unto the Lord, and he shall direct thy paths : Trust thou in him, and rely on him only, and he also will bring it to pass. Here Conscience interrupted him somewhat abruptly, and said, I cannot but wonder at thy desperate madness and folly, in that thou still abusest the Divine Patience, and by continuing in thy Obstinacy, darest the Almighty to do his worst, fancying to thy self, that thou hast by thy Repentings and thy Tears, thy Fastings and thy Prayers, and a little forced partial and imperfect amendment, stopped all his proceedings against thee, and so tied up his Hands, that he cannot hurt thee, when, alas! thou art still in the High Way to ruine; thou now endeavourest to set thy self to keep the Law, but I must still pronounce thee Accursed, because thou continuest not in all things written in the Book of the Law to do them, nor indeed art thou able to do so; but admit thou wert, yet that will not make satisfaction to Justice for the wrong thou hast already done it, the keeping the Law now, will not compensate, or atone for thy former Breaches of it; nor must thou expect to put God off with good Words, or fair Promises, plausible Pretences, and faint Resolutions; nor will he admit that thou shouldest have any other Saviour than

his Son, nor that thou joyn any thing with him for he will have the whole Honour of saving thee, or else he will leave thee still to Perish in thy Sins. At this I could perceive him to be exceedingly troubled and terrified, which was much increased by his espying the Avenger Marching against him, Cloathed with Vengeance, and Armed with Fury, Brandishing a Flaming Sword in his Al-conquering Hand; wherefor he suddenly cried out to Heaven for help looking every way, as if he would run, but knew not whither, for he could discover no place which promised him more security than that wherein he then was, and seeing the Avenger was then almost got up to him, and ready to lay hold of him, he fainted and even despaired of escaping; but just as he was in the very depth of extreamest danger, I looked to see what would become of the poor thing, and loe suddenly one stept to him, and with a brisk and cheerful Voice, cried to him, Oh Sir, why ly you here and perish within view of the remedy, you have but a little way further to the City of *Refuge*, where the Son of the Blessed stands waiting for you, and ready to receive you, if you will but go to him. This Welcome and unexpected Message in the very Minute of the lowest extremity strangely revived his desponding Soul,

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Soul, and made so great and sudden an alteration in him, that I can compare it to nothing so well as to the Prophets Vision of dry Bones, for as one dead he revived, and his Spirits came into him again; when looking up upon him, he cried, Sir, that which you say hath a little revived my Spirits, and I find a strange kind of sweetness and delight therein, but pray whereabouts stands this City of Refuge which you speake of, I have heard much of it, and have been advised to repair thither, as the only place where I could be safe; and to tell you the truth, I did think I had been got into it; and although Mr. *Conscience* and several others indeavoured to convince me of it, yet I could not be periwaded; but now I see by woful experience, that I am more than a Mile short of it, and in as much danger of Perishing as before I came hither. why, said the Gentleman, it stands a little further there right before you in that middle Path between that wherein you now are, & that from which you lately came; whereupon he looked that Way with great eagerness, but could not discover it. I have, said the Gentleman, a Box of Eye Salve which I received from our Lord himself, wherewith if you please I will Anoint your Eyes to make you see the more clearly. Ah, with all my Heart, Sir, said he; And when he

had so done, he bid him look towards the place which he pointed to. Do you not see, said he, a little Narrow Rugged Path that goes up there? Yes, said he, I can see it now, although before I could not discern it so well: Why that Path is called by divers Names, but they all signifie the same thing; some call it by the Name *Repent and be Converted that your Sins may be blotted out, when the times of refreshing shall come from the presence of the Lord*; others call it by the Name, *Believe and ye shall be saved*; with many more, as, *Turn and Live*; *the way of Righteousness*, and *the way of Peace*; *the Heavenly Path*, &c. Now therefore do you look streight through it, and you will see a very small and narrow Gate, that Gate goes directly to the City of Refuge; the Man could not see it at first, but having fixed his Eyes very steadily, and looked earnestly for some time he espied it, which I could perceive by his Countenance, and the Joy he discovered thereat, to be the Pleasantest and most Blessed sight that ever his Eyes saw; for there he beheld the Glorious Sun of Righteousness begin to arise upon him, with healing under his Wings, discovering the Son of the Blessed to stand there with extended Arms and a smiling Countenance, Clothed with Goodness and Love, and dropping Mercy and Pardon from

from his Divine Lips, ready to receive & embrace him, and calling to him, O poor Soul, who art weary and heavy laden, come unto me and I will give thee rest and ease; this sight presently convinced him that he was yet really far short of the City of *Refuge*, cured him of all his unwillingness to go further than those Mountains where he then was, and effectually removed all that awkwardness which was upon his Soul, and set his feet at Liberty, to walk towards this place of safety: Upon which I saw him presently throw away several of those things he had about him, Gird up his Loins, and run towards it; and being arrived there, attempted to enter, but could not; for, by reason of the straitness of the Gate, he could not possibly croud in, by reason of many things he had yet about him, which never pass that Gate, and are of such a Nature, that any Person who has any of them about him, cannot enter there, nor go through it to *Celestial Paradise*, neither is there any other way to go to it than through that Gate: He attempted to enter divers times, but all in vain, until looking behind him, he saw the Avenger just at his Heels, ready to lay hold on him, and Sheath his destroying Sword in his Guilty Bowels; whereupon he gave a very great start, threw off those things which impeded his getting in

in at the Gate, stripping himself of his very Garments, which were all torn, ragged, and defiled, so that they were not capable of covering the shame of his Nakedness, and he appeared a very filthy and loathsome kind of Creature whilst he had them on: being thus stript, he entred resolutely into the Gate, striving with all his might to go through it, and finding much difficulty in the Passage, the Gentleman, who had shewn him the Gate, whose Name I think was *Faith*, and was a Stranger to the Man till that time when he shewed him the Gate, and directed him the Way to it, help him to lay hold of a certain Post placed there on purpose for the help and stay of all those who pass the Gate; the Name of it is, *Him that cometh unto me, I will in no wise cast out*: And I saw as he passed through the Gate, he received new Garments, wherewith being arrayed he seemed like another Man, appearing much more Beautiful and Comely than before; But that which appeared to me to be most admirable and strange, I beheld while his Heart was taken out, and another which was a new one put into him, which although the Prince of *Darkness* supposed to have been done before, when the Man first began to think of forsaking his Service, and turning out of the broad way, yet

yet it was not really changed and renovated until this very Moment: The Old Heart which was taken out of him was a perfect Stone, as solid as a Rock, and as hard as the neather Millstone; But the New Heart, was a Heart of Flesh, being tender, soft, and pliable, and thereby fit to receive the Sacred impressions of the Divine Will, and made capable of receiving and retaining the Image of our sweet Redeemer, which I then saw the Eternal stamp upon it with his own Almighty hand. And I saw him as soon as he was got through the Gate, bow himself down to the Earth, and Worship the Son of the Blessed, and lying prostrate on the Ground before him, he said as follows;

Almighty and Eternal God; thou King of Kings, and Prince of Peace; whose Greatness and Power is Infinite; whose Glory and Majesty is Incomprehensible; whose Goodness and Mercy is unconceivable; upon thy frequent and often reiterated gracious Invitations to come unto thee, and thereby be at once secured from everlasting Ruine and Misery, and Intituled to, and assured of Eternal Salvation and Happiness, I am now come in according to thy Command, and in the most humble manner imaginable, prostrating my self before thy Footstool; I acknowledge my self by Nature to be a most Wicked, Filthy, Pollut-

ed, and Undone Wretch, being born a Stranger, an Enemy, and a Traytor to thee, and by that Original Guilt which I contracted in the very Womb, inclined to do Wickedly, and Sin against thee, as naturally as Fire produces heat, or the Sparks fly upwards; and that I was therefore bound over by a most just (and otherwise than by thy Merits Irreverfible) Sentence, to Eternal Damnation, and I found by woful experience, that I as Naturally tended to, and as freely moved towards the Burning Lake, as the Stone doth towards its Center, having moreover by my Wicked course and conversation continued my Rebelions against thee, and thereby rendred my self ten thousand fold more the Child of Hell, having by rushing into Sinful Courses and Working Wickedness with both Hands greedily heaped up unto my self Wrath against the Day of Wrath; and as if all these Offences were not enough, I have committed a far greater, by Sinning against the Remedy, and refusing tenders of Grace and Mercy, Pardon and Reconciliation, which thou wert pleased to make me preposterously resolving rather to be a fordid Slave to my own Lusts and Corruptions, a miserable Vassal to the Prince of *Darkness*, an Heir of everlasting Misery, and an Eternal Companion for the Damned,

ed, than admit to be made freeindeed, a Son of the Eternal, an Heir of the Heavenly Glory, and an everlasting Associate with an innumerable Company of Angels and Glorified Saints, that Blessed Assembly and Church of the First Born which are written in Heaven, basely and bitterly opposing thy Blessed Kingdom, indeavouring to hinder the promoting thy Interest, the Parity, Spi rituallity, and Holy preciseness whereof I abhorred and detested, as quite contrary to my Vile. Base, Carnal Heart, and those Sensual pleasures and Wordly Contentments into which I had most desperately cast my self, cruelly persecuting all thy Embassadors, and trampling under Foot the Blood of the Covenant, which should have Sanctified and Saved me: Notwithstanding all which, such is thy astonishing Grace and Goodness, so unparallel'd thy Love, that thou still declarest thy self willing to become my Saviour and Redeemer, appease the Anger, and satisfy the Fury of the Eternal against me, and reconcile me to him, if I would but give my consent thereunto; wherefore I call Heaven and Earth to record, and conjure all the Creatures therein to Witness this Day, that I do here with all the Powers of my Heart give my full and free consent to the same, accepting
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ring of thee as the only New and Living way, whereby I can possibly obtain access to the Father: and upon the bended knees of my Soul, I do here freely and willingly give up, and joyn my self to thee in a Marriage Covenant, the Obligation whereof shall be perpetually unalterable.

Wherefore, O thou Anointed of the Father: I now come to thee a Hungry, Distressed, Thirsty Soul: a Poor, Wretched, Miserable, Blind and Naked Creature, a most Filthy, Loathsome, and Polluted Wretch, a Guilty, and Condemned Traytor, unfit for the meanest Office in thine House, and unworthy to wash the Feet of the very lowest of thy Servants, and therefore Infinitely more unworthy and unfit to be Solemnly Contracted, and Married to the Majesty of Heaven and Earth: But yet since such is thy unparallel'd Love, and unmerited Goodness, that thou wilt have it so, I do here with all possible Veneration, and with the firm and settled Resolution of my Heart, accept thee to the utmost of my Power, freely consenting to, and acquiescing in the admirable Contrivance of Divine Wisdom to save me by thy Righteousness and Merit, and take thee for my Head and Husband, my Hope and my Happiness, my Portion and my Shield; and I do declare my self freely content to take thee

thee for better for worſe , for Richer and for Poorer ; for all times and Conditions whatſoever , promiſing both in Proſperity and Adverſity to Love, Honour, and Obey thee before all others, and that to the very Death : I accept of, and Imbrace thee in all thine Offices ; I diſown my own Merit, and freely declare my ſelf empty of all manner of worthineſs , and do here avow thee to be the Lord my Righteouſneſs : I do renounce my own Wiſdom, and do here take thee for my only Guid : I renounce my own Will , and do here take thy Will for my Law , and the only Rule of my Faith and Life.

And ſince I am perfectly ſatiſfied , that ſuffering is the way to Reigning the Croſs the way to the Crown , and that I muſt through manifold Tribulations inherit the Kingdom : I do here oblige my ſelf by this Covenant to take my Lot as it falls, and reſolve by the Aſſiſtance of Divine Grace to run all manner of hazzards with thee , verily ſuppoſing and aſſuring my ſelf, that neither Life nor Death , nor any Affliction or trouble whatſoever, ſhall ever be able to part between thee and me.

And becauſe thou haſt graciously given me thy Holy Laws and the Commands of thy Goſpel as the Peaceful Way and Pleaſant and Delightful Path , in and through
which

which I must by thy Assistance walk to thy kingdom; I do here willingly submit my Neck to thy Yoke, and acknowledging all thy Laws to be Holy, Just, and Good; I do Solemnly take them as a considerable part of my Happiness, and the Rule of my Thoughts, my Words, and my Actions; promising, that although thou knowest, and I find by dreadful experience, that my Flesh will Contradict and Rebel, yet I will endeavour to order my whole life according to thy direction therein, and will not knowingly allow my self in the neglect of any thing which is my duty.

Only in regard, that through the frailty of my Flesh I am subject to many failings; I humbly presume to protest before thee, that unallowed miscarriages, contrary to the settled bent and inclination of my Heart, shall not annul this Covenant, which I am the more bold to assert, because thou thy self hast promised and assured me that it shall be so.

And now my sweet Redeemer, thou who penetratest into the Heart, and hast all things open and naked before thee, knowest that I make this Solemn Contract of accepting and embracing of thee, and dedicating and giving up my self to thee freely without hesitation, fully without reservation, and sincerely without Hypocrisie, to the

the best of my knowledges humbly imploring, that if thou espieſt any kind of flaw or falſhood herein, thou wouldſt diſcover it to me, and help me to do it with more uprightneſs and ſincerity?

And now, Glory, and Honour; Adoration, and Praise be aſcribed by my Soul, to the great Creator and Conſerver of all things, whom I ſhall be bold from this Day forward to look upon as my God and Father, and ſhall account it my Happineſs as well as my Duty, that I may ſweeten my Pilgrimage through the Wilderneſs of this World, by Conſidering the admirable Effects of thy Infinite Wiſdom and Love, in finding out ſuch a way for the recovery of undone Sinners: And Glory be to thee, O thou Compaſſionate and Indulgent Mediator, who haſt loved me, and waſhed me from my ſins in thine own Blood, and art now become my Saviour and Redeemer: And Glory, Adoration, and Praise be given likewise unto thee, O thou Eternal Spirit, who haſt by thy Powerful and Gracious Operations apply'd to me the Precious Merits of my Sweet Redeemer, and the Finger of thine Almighty Power Effectually Changed and Converted my Soul from the World to God, from ſelf to Chriſt, and from a Courſe of Sin to the Practice of Holineſs.

And

And now, O thou Infinite, Eternal, and Allsufficient Jehovah, the Lord God Omnipotent, Father, Son, and Spirit, who art a Fountain of Mercy and Pardon, and an Ocean of Goodness and Love: Thou art now become my Covenant Friend, and hast through thy wonderful Grace and Goodness permitted me to become thy Covenant Servant, *Amen, Amen*: And let the Contract which I have this day made on Earth, be Ratified by thee in Heaven.

As soon as he had thus expressed himself, I saw him pluck a paper out of his Bosom, wherein I supposed the substance of what he had said was written, and having opened it he spread it before the Son of the Blessed, Subscribed his Name to it, and then presented it as his Act and Deed to him, who received it with such a readiness and Complacency, that plainly declared the greatness of that delight he took therein; and stretching forth his Hand, he lifted him up from the Earth, & imbraced him with the greatest love and tenderness imaginable, spake Comfortably unto him, kist him, and promised to love him with an everlasting love, which is better than life it self, assuring him likewise that he would present him before his Father without spot and blameless in love; and that he would send him a perpetual supply of all things necessary

sary for his Pilgrimage, at the end where-
of he would receive him into the Eternal
Mansions of Bliss, and place a Crown of
Glory upon his Head: And as for you Old
Companions, *said he*, who would not that
I should Reign over you, I will now slay
them before me: Now therefore Gird up
the Loyns of thy Mind; watch and be sober,
and hope to the end; run without weariness,
and walk without fainting; *be thou
faithful to the death, and then I will give thee
a Crown of life*; I will likewise write your
Name in the Book of Life; and therefore
tell me, *said he*, what is your Name. Ah
Lord, *said the Man*, my Name is so bad,
wretched, and scandalous, that I am ashamed
to tell it. I would, *said he*, have you be
ashamed of it, and never own it more; but
yet you must tell it me, for I intend to
change it, and give you a New Name, a
precious and an honourable Name, for I
will give you in my House, and within my
Walls a Place, and a Name far better than
that of Sons and Daughters; I will give
you an everlasting Name which shall not
be cut off. Lord, *said the Man*, thou know-
est that I have always hitherto been known
by the Name of *Reprobate*. Its true, *said
he*, but thou shalt be called so no more; but
Believer shall be now thy Name, by which
Name I will enter thee in thee Book of
Life:

Life: And I will give thee a White Stone with this New Name inclosed in it, which shall not be so legible and easie to be read by any other Person as thy self, who receivest it; and that thou mayest have Life, and have it more abundantly, thou shalt receive of my fulness, and have Grace for Grace: I will give thee to Eat of the Tree of Life which is in the midst of the Paradise of God, whereby thou shalt be put out of all possibility of being hurt by the Second Death: I will feed thee with the Food of Angels, and give thee hidden Manna to eat; I will shut the Door of Hell against thee, so that no Man shall be able to open it, and open the Gate of Heaven to thee, so that no man shall be able to shut it against thee; and when thou art cast out of the Synagogue, by those who call themselves *Belivers*, and are not, and art by them Excommunicated and delivered over to the Prince of *Darkness*, with an express Command to him to take thee, and when he will not) or rather cannot, for because I give unto you Eternal Life, you shall never Perish, nor shall Men or Devils, Earth or Hell pluck you out of my Hands; my Father which gave you to me is greater than all, and no Man is able to pluck you out of my Fathers Hand: *I and my Father are one*; and as such we ingage our selves for

for thy Defence) then it may be the Gaol shall; but if so, yet be not dismayed, for I ingage to make that and all things else to Work together for thy good; and assure thy self. that although those things may not at present be pleasant but grievous, yet they shall afterwards appear to have in the Bowels of them the peaceable Fruits of Righteousness; and if thou wilt take care to keep the Word of my Patience, I also will ingage to keep thee from the hour of Temptation which shall come upon all the World, to try them that dwell upon the Earth, and when thou hast overcome, I will make thee a Pillar in the Temple of my God, and thou shalt go no more out, and I will write upon thee the Name of my God, and the Name of the City of my God, which is, the *New Jerusalem* that cometh down out of Heaven from my God, and I will write upon thee my New Name; and I will Grant that thou shalt sit down with me on my Throne, even as I also overcame and am set down with my Father on his Throne; in the mean time I will be your Mediator to my Father, and when the Accuser of the Brethren shall bring any Accusation against you into the Court of Heaven, I will be your Advocate, I will appear for you, and plead my Merits in Bar of any punishment
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he shall Imprecate against you for the same. I am and will be your High Priest, and as I have already offered up my self to the Father as an Acceptable and a Propitiatory Sacrifice for you, whereby I became at once your Sacrifice and your Alter whereon your Sacrifice was Offered, so I will now perform the other part of my High-Priesthood, and I will Interceed for you to my Father, and my Intercession will be prevalent enough, and sufficient for thee, and I will thereby procure thee whatsoever thy Heart desires, for the Father can deny me nothing: In fine, my Merit and my Fulness, and all that I am and have, shall be thine; and whatsoever I am to my self, that I will be to thee. Now therefore be of good Courage, go on thy Pilgrimage with an Holy Resolution to be Faithful, and cleave to the Lord with full purpote of Heart all the Days of thy Life; thou wilt meet indeed with abundance of Enemies, and innumerable Discouragements; but fear thou none of these things, for God shall be thy Leader, and the strong God thy Captain: he shall teach thy Hand to fight, and thy Fingers to War; nay he shall fight all thy Battels for thee, give thee Victory over all thine Enemies, and make thee more than a Conqueror over the Powers of Darknels, and all the rest of thy Ad-

Adversaries

Adversaries, both within and without thee. Wisdom it self shall be thy Guide, Almighty Strength thy Support, and Infinite Goodness thy Reward at the period of thy Pilgrimage, when thou shalt receive from me the end of thy Faith, the Salvation of thy Soul.

And then taking him by the Hand, he led him to his Store-House, the Sacred Armory, where he hath always in readines all kinds of Armor and Arms, admirably Designed and fitted for the Spiritual Warfare; and from thence he furnished him with a Sword, a Shield, a Helmet a Breast-plate, and Sandals, together with a well contriv'd Engine of such mighty force and efficacy, that with it he afterwards did wonders, and so did some of those who had formerly made use of it; for they did by it shut and open Heaven. Battered down the Walls of Cities, Conquered their Conquerours, and put their insulting and Victorious Enemies to flight, for of such force and prevalency it is, that in less than a Minute, it is able to bring into our assistance so many Auxillary Forces, as may be able to defend us against, and enable us to Conquer more than 10000 times 10000 Enemies; which occasioned a certain Queen, who was a Sovereign Princess, to say, that she was more afraid of the Pray-

ers of a certain Pilgrim, who was her Subject, than of many Regiments of Armed Men; and yet this Engine, as mighty as it is, is no bigger than a Man may carry always about him, which is somewhat signified by its Names, which as I was told, are two, *Pray always, and with all manner of Prayer*: I was told likewise, that those who have it not are liable to all manner of danger and misery, and have not any manner of defence against it; nay it hath a Voice too, and imprecates Ruine and Misery upon all those that have it not, for I my self heard it often call out to Heaven, saying, *Lord pour out thy fury upon the Heathen that know thee not, and the Families who call not on thy Name*. But seeing that all those pieces of Armour were design'd for Front pieces, and that he received none for the defence of his Back-parts, he humbly inquired the reason thereof, and was told that it was because the Nature of the War wherein you are to ingage, is such, that you must stand fast, fight manfully, and resist to the very death and spilling your Blood, rather than yield or flee; and therefore bear it always in your Thoughts, and let it be written in your Memory, that if ever you turn your Back, you thereby lay your self open to be Mortally wounded by your Infernal Adversary, having no Armour given you

to

to defend those parts. Then said he, Lord, is there no Case wherein I may turn my Back and flee? Yes reply'd he that is fairer than the Children of Men, in some extraordinary Cases it will be both your duty and your safety too, to flee; as when the Sin you are tempted to commit hath such a likeness to, interest in, and Correspondency with your Flesh, and the very Complexion of your Nature, that the very standing to contend with it may prove your overthrow, and the very yielding to fight only, lay a sure foundation for its obtaining the Victory; the Weapon wherewith thou intendest to wound it, may stab thy self, and those very thoughts and considerations wherewith thou intendest to choak and strangle it, prove Cordials to revive and strengthen it, adding more Fuel to the Fire, and proving like Oyl to increale those Flames which burn with too much vehemency and violence already. I say, in those cases you must flee, and you have a Paragraph in the Sacred Statute Book to Warrant your so doing, *viz. flee also youthful lust.*

Being thus Harnessed, the Son of the Blessed, Blessed him, and sent him away; and I saw him go forward in his Pilgrimage with abundance of Cheartfulness and Agility; and as he walked in the Narrow Way,

he thus discoursed to himself; Oh, how Beautiful and Comely is my Beloved? His Aspect was sweet, and his Countenance was pleasant, we was arrayed with Flames of Love, and filled with Bowels of Compassion; in his Right-Hand he had plentiful Redemption, and in his Left-Hand multiplied Pardons: methinks I could see his Sacred Breast swelled with Mercy and Love, and by their pantings, discovering themselves uneasie and even in Pain until they were eased by the sucking of my Hungry and my Thirsty Soul; wherefore wonder, O my Soul, and all the Powers within me, be ye amazed and astonished at the greatness of the thing, for the Tabernacle of the most High is with me, and he will dwell with me; he will be mine, and I shall be his; I shall be his Son, and he will be my Father; be astonished and even ravished with wonder, O my Soul; for the Infinite Breach which Sin hath made between God and thee is now made up, the difference Composed, and the O ender received to Mercy; so that God and thee are now reconciled, and have entred into a Covenant of Peace, Heaven and Earth having agreed upon the terms, struck their Hands, and Sealed the Indenture: O happy Conclusion! O Bless'd Conjunction! If the Stars should condescend to dwell with

with the Dust, it Fire and Water could be reconciled, or the North and South Poles be brought to meet and mutually imbrace each other, this were much; but yet this Agreement and Conjunction wherewith thou art now Blest is much more wonderful and strange, for the terms of Distance were infinitely greater: Rejoyce therefore, O ye Angels, and shout ye Seraphims; and let all the glorious Inhabitants of the Celestial Mansions prepare an Epithalamium, and stand ready with their Marriage Song, for loe here is a wonder of wonders, the great Jehovah hath given himself to a Woman, and the King of Kings hath Contracted a Marriage with his hopeles, helpless Captive, Publickly acknowledging and owning it before the whole World, freely declaring that he is become one with me, and I with him, and that he hath given me the Fulness of Heaven for my Joynture, and the Fatness of the Earth for my Substance, having kept back nothing from me.

And now, O Lord, thou art that God, and that *I AM*, and thy Words they are truth it self; wherefore having made all these Promises to thy Servant, so that thou hast prevented my very wishes, nonplust my desires, and left me nothing to ask at thy Hands but what thou hast already free-

ly granted and bequeathed to me, and all that thou hast left me to do, being to accept and imbrace thy kindness, adventure my self upon thy Fidelity, and trust my whole happiness both here and hereafter upon these thy Promises, I only request that the Word which thou hast spoken concerning thy Servant thou wouldest establish for ever, and do as thou hast said, that so thy Name may be magnified for ever, and the freeness of thy Love in the choice of thy Servant be the Matter of my Praise and Adoration through the Days of Eternity.

And now adieu vain World, and all the empty and imaginary Pleasures of Sin, I bid you all an Eternal farewell; nay, I will now tread you under Foot, and trample upon you as the basest Dross and Dung; the vain Threats of an Insulting World shall no longer terrify me, nor shall thy false and deceitful Promises any more delude or flatter me to fall in Love with a Strumpet, or Adore a Painted Image, to forsake the everlasting Spring, the overflowing Fountain, and the inexhaustible Ocean, to drink of thy impure puddles, or attempt to satiate my Thrift at thy broken and empty Cisterns: And although the Prince of *Darkness* dress the Harlot in all her Pomp and Bravery, and by Painting and Patching her deformed Face, make her appear to be a Beautiful and
Love.

ly Object, in hope thereby to allure me to fall in love with her, and return to her embraces again; yet his pains therein shall all be lost, and prove labour in vain, for I bid thee defiance, O thou incorrigible and implacable Enemy of my **S**ouls Salvation, resolving in the Divine Strength, that all thy Subtil Wiles nor thy Tempting Baits shall ever be able to prevail with me for the changing my present choice, unless thou art able (as I am sure thou art not) to shew me such a Crown, and such a Kingdom as the Almighty hath settled upon me, or at least give me something which may ballance the loss of an Infinite and an All-sufficient God, who hath now given himself to me; but I know you cannot do that neither, therefore take notice, that I do from this Day forward, and for ever Banish you and all those filthy and deceitful Lusts and Pleasures which are thy accused Companions and Attendants, out of my Heart; get you gone, get you hence, I will have no more to do with you, I have enough in God, in Christ, and the Promises, to fill and satisfy my Soul; these have I lodged within my Heart, and there is now no more Room for such Guests as you are, nor shall you ever again be permitted a peaceable entrance within these Doors.

And thus I saw him go on rejoycing in

the Lord, and triumphing in the happiness of his present Condition, continually looking forwards and reaching forth his Hand towards the mark of the prize of the high calling of God in Christ Jesus, fixing his Eye always upon the place whither he was going, in the midst whereof he saw the Son of the Blessed, the Eternal Darling and Glory of his Father, advanced far above Angels and all Created Powers, and seated upon a Bright and Glorious Throne, admirably framed of Majesty and Mercy, Justice and Love; and strongly supported by Almighty Strength and Unchangeable, Goodness, having on his Sacred Head a Royal and Imperial Crown, the Riches, Splendor, and Glory whereof so far exceeds all expression, that I am no way able to relate it; nay the Tongues of Angels would fail, and the Pen of the most Dexterous and Florid Scribe be nonplust, should they attempt the Description thereof; and his Victorious Temples justly encircled and richly bedecked with Wreaths of Victory and Triumph; Angels, and Thrones, and Dominions being Subjected to him, who is the everlasting Heir of all things; and Cloathed from Head to Foot with Garments of unapproachable Light; which made him break forth into an Extasie of Admiration and Joy. And I after heard him, with his
Hands

Hands and his Eyes lifted up to Heaven, utter these and the like expressions; O my Soul, with how much Shining Glory and Lustre dost thou behold thy Beloved Array'd? O how Admirable is the Beauty of his Face? How Ravishing are the smiles of his Countenance, and how attractive the Glances of his Eyes? How delightful are the Expressions of his Love to thee, and the Kisses of his Rosy Lips affords thee a sweetness that far exceedeth even life it self. And at other times, when he lay down to Rest and Repose his weary Limbs, tired with the difficulties and hardships of his journey, he would break out suddenly into Heavenly and Ravishing descriptions of the *Celestial Paradise*.

With what raised Affections and inflamed Love, would he say, do I review thee, O thou City of God, thou Paradise of Delight, and Region of Peace and Tranquillity. Joy and Happiness, Glory and Honour, Beautify thy Palaces. O, with what breathings and longings of Soul after thee, do I now think of thee, and of those Glorious Inhabitants who dwell within thy Saphir Walls, and whose Holy Feet trace thy Jasper Streets! O how Glorious art thou, O *Jerusalem*! So splendid is thy Brightness, and so redundant thy Glory, that Kings shall come and lay down their

Crowns before thee, and account all their Pomp and Glory as Dust in Comparison of thee.

And still as he walked he would keep his Eyes so fixed upon the recompence of Reward, that the prince of *Darkness* with all his Wiles could not prevail with him to cease viewing of it, nor perswade him to turn out of the Way towards it: whereat being exceedingly enraged, he alarmed the whole World with the News thereof, telling them that they were like to lose a Companion, and stirring them up against him to Revenge his abandoning their Company, and either bring them back by fraud or force, or else make his Pilgrimage as bitter and unpleasant to him as possible. They presently followed his Counsel, and Earth and Hell uniting together, lifted themselves under his Banner, and marching against the poor pilgrim, they Attaqued him all at once, but all in vain, for he made such resistance, and defended himself so well with his Helmet and Shield, that they were not able to stand before him, but fled towards the place from whence they came, and he went forward in his Pilgrimage, and as he went he Sang,

*All Glory, Honour, Laud and Praise,
Unto the Lord I'll yield;*

*For giving me against these Foes
The Honour of the Field.*

But whilett he was thus rejoycing upon the account of his Victory, they rallied again, and returning upon him ere he was aware, they Charged him with so much Resolution and Fury, that they wounded him in divers places, beat his Sword out of his Hand, and so disabled the Arm which managed the Shield, that it became in a manner useless to him, insomuch that his Spirit began to flag, his Heart fainted, and his hopes were just giving up the Ghost, and himself falling a Victim to their Rage and Malice; when suddenly calling to Mind the great things which the Son of the Blessed had told him might be effected by the Engine he delivered him, he presently roused up himself, as one inspired with New life, and began to play it upon them, and as soon as he began to play, I heard a Voice saying to him, *Pluck up thy Spirits Man and be of good Courage, for more are they who are with thee, than those which are against thee, My Grace shall be sufficient for thee, and my strength shall be made perfect in thy weakness:* Whereupon I lifted up mine Eyes, and lo I saw an innumerable Company of Horses & Chariots of fire round about him, and a whole Army on their March from the Eternal to his rescue; by whose Help
and

114 *The Second part of*
and Assistance the Prince of *Parkness* and
all his Irreligious Rout were put to flight,
not one of them being able to stand before
him; which gave him new occasion of Re-
joycing and Singing Praise to him by whose
Assistance he was now a Conquerour.

O Lord, said he, *thy Strength and Grace*
I ever will admire,
For by *thy* sending me relief
Thou'st taught me to aspire
To love thee more, and strive to have
Thine Image so imprest
Upon my Soul that thou mayest dwell
For ever in my Breast,
Until at last thou shalt Conduct
My Soul to Zion Hill,
Where I for ever shall be free
From all the Craft and Skill
Of Earth and Hell, and all their Strength
And Rage, wherewith they fain
Would work my fall from God and Christ
Into Eternal pain.
Then there for ever I shall sit
In safety from all those
Who envy now my happiness,
And do the same oppose;
Yea then myself I will imploy
In nothing but to Praise,
Exalt and laud the Name of him
Who doth me help always.

Me-

Methoughts after this victory he went forward with more speed and swiftness than before, and Travelled so fast, that in a few hours he was got many Miles from the Bottomless Pit towards his Journeys End. Now this way wherein he walked lay exactly between two Walls, which the *Eternal* had placed on each side of it; the Name of that Wall on the Right-hand, was called by the Name of *General Calling*; and the other was named *Particular Calling*, to teach Pilgrims, that neither of them must be neglected by them and yet intimate to them, that they ought always to give *General Calling* the chief Place, and the upper Hand, although they must not suffer it wholly to jostle out the other. In his Travels I saw two Pilgrims overtake him, they both set out after him, but having gotten into the Way, not through the Strait Gate, but through a certain Gap which was in the Right-hand Wall near adjoining to the Gate, and by that means met with less sensible trouble and opposition from the Prince of *Darkness*: When they came up with *Believer*, they saluted him, telling him they were glad to find any Travellers in that Despised Road, and hoped that since they were so happy to meet in so pleasant a path, they might keep Company together, and be helpful to each others in their Pilgrimage.

Pilgrimage. *Believer*, you may well imagine, was as glad as they to find others travelling towards **Paradise**, and was as well pleased likewise to have **Company** thither, since **Experiance** tells Men, that it is not good for them to be alone; wherefore being exceedingly pleas'd with their Motion; especially to hear them talk so sensibly of their **Pilgrimage**, he answered them, he wished it might, and hoped it would be as they desired, for, *said he*, if any of us after we have entred this **Path**, and travelled so many Miles herein, should look back and return again to the **Broad Way**, we shall thereby not only make our selves unfit for, and unworthy of the **Celestial Paradise**, but likewise list our selves in the number of those whom the Son of the Eternal hath assured us shall have greater Damnation. We acknowledge it, *said one of them*, and O that it may be none of our cases, and that we who have Walked together, and Communicated together in the means of Grace and the Sacred Ordinances of the Kingdom, may not after all this be Eternally separated, and whilst some of us shall be received with Joy, and welcomed into the Promised Land, others of us should be for ever excluded out of it, and thrust down into a Sea of Wrath. *Amen; Amen, said Believer*: Then he inquired

quired of them of what Country they were: They Answered, they were born in the Wilderness which lieth below this Hill, & at the end of this Narrow Way wherein we are now Travelling, it is called by some, the *Howling Wilderness* by others the *Land of Rebels*, the *bewitching World*, the *False and Deceitful Paradise*, &c. A Country, *said he*, which I know very well, I was born in it my self: I dwelt in it many years, and continued there until Divine Fury had overtaken me, torn me to Pieces and tumbled me down into the Bottomless Pit, had not Everlasting Goodness warned me of my Danger, and put it into my Heart to go on Pilgrimage as you see. And pray my Good Friends, *said he*, how came you to leave it? Why, to tell you the truth, answered they, as we were Danc[ing] about the Brink of the Pit, we saw divers of our Companions fall in, and moreover one *Boanerges*, *said they*, was sent by the King of Kings, and was Commanded by him to denounce War against us, assuring us, that unless we presently forsook our Evil Courses and Repented, we should all likewise Perish: Whereupon we presently fled for our Lives into this Way, and do resolve to go on Pilgrimage to *Celestial Paradise*. Pray, *said he*, which Way did you come into this Way? I hope you will not be offended at my

my inquisitiveness, for I do assure you, it is in Love and Tenderness to your precious & immortal Souls that I make this Inquiry; for if there be an Error in our Entrance into the Way, it is very improbable we should ever persevere therein, since there is nothing more common, than for those who begin in Hypocrisie to end in Apostacy; but admit that by reason of the prevalency of our fears of *Tophet*, and to pacifie a Bawling, Chiding Conscience, we do make a shift to keep drudging on to the End of our Lives, yet, if then we are not found to have entred through the strait Gate into this Narrow Way, we shall for that Error in the beginning of our Pilgrimage be denied entrance into the *Celestial Paradise*; and that which is yet much more dreadful (and therefore should induce us to look back and inquire if our beginning be right, and such as will bear us out at the Tribunal of him whose Eyes are infinitely brighter than the Sun, and therefore able to penetrate into, and look through all our Disguises and Specious pretences, so that there will be no deceiving of him) if there be an Error there, and by that means we run our Race and do our Work amiss, we shall never be permitted to return again to mend it; for as the Tree falls so it must lie for ever, without any possibility of removing or exchanging its place. All this
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we know to be true, *reply'd they*, and have learned from one of the Disciples of our Lord that we ought to render a reason of our Faith to every Man who shall make an inquiry into the same, and therefore I am, (and I hope my Brother too.) so far from being angry, that I return you Thanks, and am ready to give you a satisfactory account as far as I can. You must know therefore, that being sore frightened by *Boanerges*, we presently repaired this way we easily ascended the little *Hillock* we found a little below the *Narrow Way*, about the middle of which we met with a very strait Passage, through which with some small difficulty we passed into this Road. Having given him an account of their Country, and the Reason why they left it, and the Way whereby they came out of it, he was indifferently well satisfied, that they were sincere and resolved Pilgrims. Only, *said he to himself*, the Eternal granted them an easier passage than I found. But notwithstanding their seeming willingness to render an account how they got into the Way to Paradise, yet they were really unwilling, were glad when the Scrutiny was over, and all the time they walked together, they found one means or other to shuffle off all further Discourse upon that point, for it appeared a little then, but more afterwards, that al-
thought

though they fancied the place in the Wall through which they came into that Path was the Strait Gate which leadeth into the way of Life, yet they had many doubtings and misgivings of Heart, that it was not; but however being unwilling to be at the pains of going so far back, and very desirous to appear at least to other Pilgrims to be real Converts, and to have entred in a Regular Way and Manner into their Pilgrimage, they thought it the best way to prevent as much as possible its being too much inquired into. As they went along the Road he asked them what were their Names. My Name, *reply'd one of them*, is, *Desire to be Good*, and mine *said the other*, is, *Would be Happy*. Very well, *said he*, I wish you may both answer your Names and somewhat more. And thus I saw them go forward talking together until they came to a place where there was a Passage through each Wall, the one exactly opposite to the other, and each of them lead into a path that lay just without the Walls, and ran close by them as far as they could see, and both of them replenished with many though different pleasures, and yet not so much different in themselves, as they vary in the Tempers and Apprehensions of those who walk therein. Now when they had looked into those by-Paths, the two Pilgrims

grims declared their Opinions to be, that they were made by the Kings Order, as Foot-Paths for the ease of Pilgrims, and to make their Pilgrimage the more pleasant and delightful, and therefore were for walking in them, left, *said they*, we be found to put a slight upon the Favours the Divine Goodness hath hereby offered to us. No, *said Believer*, I dare not, nor would I have you to go into them, for they seem to me to be By Paths, and I am very suspitious that all By-Paths lead out of the Way of Life. Its true, *said they*, they do so, but these can be no By-Paths, for you see that they run all along by the Walls side so that if we find occasion, we may turn out of them into this Path again at our Pleasure. I will not, *said he*, and, O do not you venture that; for however they seem to run so far as you can see, yet who knows how they run farther off, or whither they will lead you in the End; as for the VVay wherein we now are, I am sure that is the right VVay, and that Eternal Glory is at the End of it, because the King himself set me into it, charging me withal, that I should not dare, as I loved my Soul, esteemed his Favour, or vallued Everlasting Happiness, to turn out of it either to the Right-hand or to the Left, so that if you will not be perswaded to go along

long with me & be happy, I must not, nor I will not be Wheedled and wiredrawn to go along with you to Miserable: Pray remember what you were saying when you first overtook me, viz. How dreadful it will be if any of us who have Conferred, and Prayed, and Walked together, should after all this Miscarry, and be Eternally Separated and Doomed to everlasting Misery; if it fall out so with either of you, you will be forced to remember when it is too late, that you were forewarned thereof by me. Having thus told them their Danger, and finding them notwithstanding Obstinate and Headstrong in their way, he left them to their own Devices, and went forward on his Journey. Now I saw that when he was gone, the two Pilgrims could not agree which of the Paths they should take, wherefore *Desire to be Good* took the Right-hand Path, and *Would be Happy* turned into the other on the Left-hand, which *Believer*, who looked back to see which of the Ways they would take) beholding, he said thus to himself; Lord what a strange Creature is Mankind? How willing is he to be Miserable? How unwilling to be Happy? How easily Wheedled into the Path of Danger; and how hardly periwaded to enter into, or when entered to continue in the Way of Life? And now, O Lord

Lord, what is thy Servant, that thou shouldst be so loving and indulgent to me, and bring me into the Way of Life, when thou hast left so many others to perish in the Paths of Death? and be so unwearied in thy care to preserve and keep me therein, when thou permittest so many others to be Wheedled by the Prince of *Darkness*, and a deceitful, yielding Heart, foolishly to turn out of it into the Ways of Sin and Death again? Lord let the consideration hereof inflame my Heart with more love to thee, teach me to be more Faithful and Obedient, and lead my Soul to a nearer and a more universal Compliance with the Divine Will.

Now methoughts seeing the three Pilgrims thus parted, I became strangely concerned thereat, and it created in me an extraordinary desire to know what became of them all, and whither the two By-Paths led; to which end I would get upon the Walls, sometimes on one Wall, and sometimes on the other, and look after them, yet so as not to lose the sight of my Pilgrim, who continued still in the Narrow Way. And I saw that the Way on the Left-hand which *Would be Happy* took, was a Road of so much business, that the Employ and Management thereof ingrossed so much of his Time, and kept him in such a perpetual hurry

hurry, that he not only lost his Way to the *Celestial Paradise*, but he quite forgot also, that there was any such place, or at leastwise that ever he had been Travelling towards it, or had any kind of Business there; and at length it brought him into the Broad Way again, where he returned without any Reluctancy or Notice, being not at all concerned thereat: Well thought I, I may now say of thee, Farewell for ever, for there is now an end of thy Pilgrimage, unless the Eternal, who is the Father of Mercies, should by a Miracle of Mercy revive thy Convictions again. And as for *Desire to be Good*, I saw, that not long after his entrance into the Path, he overtook one whose Name was *Intend well*, who was got over into the Path not long before him, fancying as the other, that now they had nothing to do, but to mind and follow their General Vocation, vainly Imagining that the Eternals commanding them to forsake the World, not suffering themselves to be Carnal, but Spiritually minded, have their Conversation in Heaven, and that they should set their Affections not on the things which are seen, but on the things which are not seen, because the things which are seen are Temporal, but the things which are not seen are Eternal; I say, they thought that those Commands warranted

ranted their so doing: but, as I afterwards learned, they were grossly mistaken therein, and that this mistake was almost as mischievous and as fatal as the other into which *Would be Happy* fell: Now I saw them walk together a long time in that Way, every Day frequenting of Sermons, and Lectures, and Christian Conferences, or else keeping of Days of Fasting and Humiliation, in all which they seemed to take a great deal of Delight and pleasure, and manifested abundance of Heat, Warmth, and Zeal. Well, thought I, I hope better things of these two Pilgrims than I did of the other that took the Left-hand Way; but at length I perceived them to be perfectly glutted and clogged with their Injoyments, and by the Constancy of their Attendance thereon, their fervour began to flag, and by degrees they grew exceedingly weary and tired thereof; and afterwards I understood that was the Design of the subtle Serpent, in perswading and drawing them into that Path, that so by being Righteous over much, they might be surfeited with the Duties and Ordinances of Religion, and turn from them with loathing, and thereupon return again to his Service, or at least put them to the trouble of going back again as far as the Strait Gate, in order to their getting into the Way of Life

Life again, and so it fell out in those two Pilgrims for I saw *Intend Well* at length fall into a certain Path which led back again into the Broad Way, and I never heard that there was ever any farther Enquiry made by him after the *Celestial Paradise*. And *Desire to be good* beginning now to be sensible of the Error he had been Guilty of, in turning out of the Way wherein the King had appointed him to go on Pilgrimage to the *Celestial Paradise*, and being thereupon overwhelmed with sorrow, he returned with Grief & Shame to the Strait Gate, whereat *Believer* had entered, which he was not able to pass without much difficulty and Striving, nor was he favoured with those Sweet Soul-Affecting and Heart-Ravishing Intimations and Affurances of the Redeemers Love, wherewith *Believer* was blest; nor did the Son of Righteousness arise upon him with so much Brightness and Splendor as upon the other; but instead thereof, he was forced through a long tract of time to Walk alone in a mournful and disconsolate manner, bitterly exclaiming against his former folly, and ever and anon lamenting the absence, and declaring how vehemently he longed for the presence of the Beloved of his Soul, who did at last graciously Condescend to Visit him with his Salvation, and refresh his

Spirits with his loving kindness and his tender Compassions, which have been ever of Old.

And now I think it is time to return to our Pilgrim again, who by this time was got a great way on his Journey, and had joyned him in Company with a great many Pilgrims, who were going likewise the same way, and intending for the same place with himself, having all of them their Faces set *Sion*-ward. And lo I beheld an Ambassador come from the King of Kings, and inviting them in his Name to a Royal and Plentiful Feast, where they all sat down at a well spread Table, Richly furnished with all manner of Varieties, and plentifully stored with all the Delicacies of the Gospel, all which were served up in several Dishes, and the first which I saw set on the Table was a Representation of a Broken, a Bleeding, and a Dying Jesus whose Face although it were fairer than the Children of Men, was defiled with Spittle, bruised with Blows and Bufferings, and covered over with a Purple Gore; whose Head which was white as Snow, and like the purest Wool, was Crowned with Thorns, the points whereof wear beaten down into his Head with Reeds, and thereby both Head and Hair Died in a Sanguine Red, whose Eyes which used to be Infinitely

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nately brighter than the Flaines of Fire, and sparkle more than the Richest Diamonds, now swam in Tears, were dim with Blood, and darkened at the approach of Cruel Death; whose Mouth and Lips, although they were wont to speak as never Man spake, were now grown Pale and Wan with strokes, grim with Death, and im-bittered by the Gall and Vinegar which he Drank; whose Arms wherewith he used to Fathom the World, and Imbrace all the Powers of the Universe, were now distained and stretched on the Cross; and his Shoulders, by the strength whereof he upheld the tottering Creation, was beaten and lashed with Knotty Cords and Whips, and when so Bruised and Wounded thereby, that it would have drawn Tears from the Dryest Eyes, and have moved the Hardest and most Obdurate Heart to Pity and Commiseration to behold it, he was enforced notwithstanding to bear a Heavy Cross, whereon himself was to be Crucified; whose Hands, whereby the Worlds were made, and with which he formed the curious Frames and Fabricks of Heaven and Earth; and his Feet, which used to move so swiftly to bring Pardon and Relief to the Condemned and the Miserable, were now Bored and pierced through, and by Inhumane and Salvage Traytors Cruel-
Cruelly

Cruelly Nailed and Tenter'd on the Cross; whose Heart, which was never polluted nor defiled, and was the very Spring and Fountain of Mercy and Love, was now pierced and wounded with a Spear; and those Bowels, which Yearned with pity, and Rouled with Compassion towards others, when in Distress and Misery, were now dried up for want of Moisture, and pained and Tortured with straining pulls, and the extremity of his Torments; and even broken and rent a sunder by his dying pangs. So that from Head to Foot, there was no part free; but methoughts he appeared covered all over with Blood; his Face was sadly Mortified, and numerous streams of Blood flowed from the several Wounds the Crown of Thorns had made in his Guiltless Head; his Eyes looked Watery and Red, his Mouth Wan and pale, his Arms were Distorted, and his Flesh beat and torn from his Shoulders, his Hands and his Feet were Boared, his Heart-strings broken, and his Bowels dried up and clung together; his Wounded Side ran like a Fountain of Blood, the Sacred Streams whereof was indued with such a Cleansing Vertue, that being sprinkled on the pilgrims, they were presently washed thereby from all their pollutions, and adorned with a wonderful Beautie

and Comlinets; and withal, so powerful and perswasive, that upon the very sight thereof the Eternal forgave them their Iniquities: The VVound in his Side, from whence this Fountain of Blood issued, was so large and open, that as some of the Guests afterwards told me, they could through it look into his Breast, and see the pantings of his Heart, the whole whereof they assured me, was Composed of Love. The next Course I saw served up, was a Dish of Gospel Mysteries, every one whereof contained and had inclosed in it a Sacred Wonder, the number whereof was so great, that my Memory was not able to contain them, and having forgotten many of them my self, I cannot relate them to you; but such of them whereof I took a more particular notice, and wherewith I found my Heart more than ordinarily affected, were as follow: The First Mytery I remember which offered it self to view, was *God manifested in the Flesh*, which being opened by the Steward of the Feast, the Sacred Wonders inclosed therein (for there was more than one contained in this Mytery) plainly offered themselves to the view of the Beholders. And it contained, first a VVonder of Righteousness, justice, & severity in that the Eternal would not spare but punish Sin, although upon his own & only Son,

Son, notwithstanding the Guilt thereof was not contracted by him, but only imputed to him. The Second VVonder, was a VVonder of VVifdom, whereby the Eternal had made Light to spring out of Darkness, Life out of Death, Gain out of Loss, Blessing out of a Curse, and Victory out of an Overthrow, and brought about many other glorious and incredible things by absolute Contraries; As the rising of the VVorld by the fall of its Upholder: The riches of his people by the poverty of their Intricher; and the fulness and glory of the Saints, by the emptiness and shame of the King of Saints. The Third VVonder, was a VVonder of Mercy, in that the Eternal, notwithstanding he shut his Ears, and hardened his Heart against the Cries and Intreaties of his own Son, when he submissively begged of him, *Father if it be thy Will let this Cup pass from me*, should yet open his Ear to, and receive the Cries of Sinners, who had Conspired and Rebelled against him. The Fourth VVonder was a VVonder of Love: A VVonder of Love! Ah that was a VVonder indeed, and there was more VVealth and Sweetness contained therein, and the sight of it afforded more satisfaction & delight than the Bluntness of my pen will permit me to Describe. First, The wonderful Love of the Eternal,

the Everlasting Father of the Prince of Peace, in providing such an admirable way for the Saving of Sinners, and the making them who were by Nature Children of his Everlasting Wrath, Children of his Dearest Love by Grace, and the parting with, and giving up his own Eternal Son, who had never offended him, to become a Sacrifice and a Ransome for lost and undone Mankind, who were Strangers and Enemies, and had ever Rebelled against him. Secondly, the Wonderful Love of the Blessed Redeemer in consenting to give himself, his Blood, his Life, his Soul a Ransom for his People, to Ransom them from Everlasting Misery, buy them out of the Hand of Justice, purchase for them an Eternal weight of Glory, and an Everlasting Inheritance with the Saints in Light; but that which added to, and increased the Wonder beyond all expression, nay, beyond conception it self, was, that all this should be done for Worms and rottenness, for Dust and Ashes, for the most filthy and polluted, for the most worthless and despicable Creatures, who were not capable of meriting, or any way deserving this Redeeming Love before, or answering and Compensating of it after it was bestowed upon them. The Fifth Wonder, was a Wonder of Divine patience, Long-suffering, and

and Forbearance, in that the Eternal did not speedily Execute Vengeance upon those Ungrateful Wretches who had slighted his Mercy, abused his Love, and scornfully refused and trampled upon his Son, affronting him for the kindness he offered them, and spitting in his Face for the Reward of his Love, in tendering them Pardon and Forgiveness. Now although those Dishes which were already placed on the Table were Admirable and Splendid, yet those which followed far exceeded them in Sweetness, and afforded infinitely more delight and satisfaction to those who fed thereon; and the First of them was, A particular and Effectual Application of Electing, Redeeming, and Converting Love to the Souls of the Redeemed, by the Hand of the Spirit in the preaching of the Gospel; which Mystery likewise contained in it several Wonders; as, that Divine Goodness should chuse them and neglect others, making them to be the Heirs of Life, whilst others were left to Inherit the Paths of Death, that he should Embrace them in his Arms, and bestow upon them the Kisses of his Lips, whilst others are not permitted so much as to behold his Face; but were by a Sentence of Banishment for ever excluded from his presence; that he should Indulge them in his Bosom,

when others were Trampled under his Feet; that they should be received and accepted by him, notwithstanding they had neglected and stood out so long against him, and had refused and slighted so many offers and tenders which had been made by him, &c. The next Course was of Multiplied Pardons, and Plentious Redemption, ready prepared for, and freely bestowed upon Relenting and Returning Sinners, and reiterated Pardons and Forgiveness for those unwary Pilgrims, who had through oversight neglected to keep up their watch, and by reason of the prevalency of their remaining Corruption, fallen into some undue practices against the King, contrary to the settled bent and inclinations of their Hearts, which were always Constant and Loyal to him. The last Course which I saw served up, was Unchangeable Love, brought to the Table, and Handed down and Conveyed to them in an unalterable and an Everlasting Covenant, ordered in all things and sure. And for the better pleasing of the Eye, as well as delighting and satisfying of the Heart of the Guests, the Dish was covered over with Promises of an inestimable value, and garnished round with such Assurances as these, I will not Violate my Covenant, I will not alter my Love, nor suffer my Faithfulness to fail; my
Covenant

Covenant will I not break nor alter the thing which is gone out of my Mouth.

Besides these Dishes which I have told you of, there were many other which I cannot so well remember, and ever Dish which came to the Table, was Saused with Eternity, and Garnished with Unchangeableness and Instability; neither was there wanting Variety of Delectable Liquors for the satiateing of the Thirsty, as well as the satisfying of the Hungry Soul for there was plenty of Living VVater, Honeyed Milk, and Spiced VVine in abundance; and indeed the Glory as well as the Plenty of the Feast was such, that I fear nothing more than that I shall detract from and lessen it by my attempting to describe it, and therefore I would have you Guess at it, not so much by my Description, as by the VVealth and Riches, and the Bounty and Love of the King that made it, and the Quality of the Persons whom he invited to it. Now you must know, the King who made this Feast is the Lord of Life and Glory, the Eternal God, the Everlasting Jehovah, the Mighty and the Uncontrolable Monarch of the Universe, who says of the Earth it is mine, and all the fulness thereof; and is the owner and absolute disposer of all that the Heaven of Heavens can produce; and whensoever he makes a Feast, he makes it like

himself, that so he may thereby shew forth and declare to them who are his happy Guests, the Wealth, and Riches, and Glory, and Fulness, and Love of him who hath Invited them to, and Entertains them at his Table. And the Persons who were the invited Guests to this Royal and Kingly Feast, were all or most of them Princes and Princesses, the Sons and Daughters of the Majesty of Heaven and Earth, and by the Glory of their Countenance and the Majesty of their Port and Carriage, they each of them resembled the Children of a King.

Now the Table being thus Spread and Furnished, the Guests Seated, and the Steward of the Feast having Implored a Blessing from Heaven upon the Rich Varieties wherewith it was Stored, the King himself Arrayed in Royal Robes of Love and Majesty, Girt about with Truth and faithfulness; and having his Crown on his Head, and bravely attended on by an innumerable Company of his Glorious, Splendid, and Shining Courtiers, came in amongst them, and Saluting them all, bid them welcome to his Table, and turning first to one, and then to another; he invited them to Eat Heartily of the Bread which he had prepared, and Drink freely of the Wine which he had Mingled; crying out unto them, and saying Eat O Friends, and
Drink,

Drink, yea, Drink abundantly, O my Beloved ! You are now at a feast where you have Provisions enough to fill and satisfie you, therefore Eat and spare not, and let your Souls Drink freely of the Cup of Salvation which I have provided you. You need not fear your Eating of my Table empty, nor shall the Fountain whereat you now Drink ever be Exhausted; O therefore, feed and feast your Souls; for assure your selves, that the more you Eat at my Table, the more you shall have to Eat, and the welcomer you shall be; and the more you Drink at the Ocean of my Love, and the Fountain of my Goodness, the more you shall have it overflowing to you; and therefore I charge you that you rise not before you are satisfied, and that none of you go Empty from my Table. O Create not an occasion to your selves, to reflect with shame and sorrow hereafter upon your Madness and Folly in going from Infinite fulness without being filled, and from Al- sufficiency it self, without being satisfied. I am sure you do not, or at least you need not Question your welcome to my Table, and the Provisions I have there provided for you, nor my willingness to make you so, since I have by many and Irrefragable Arguments given you unquestionable Demonstrations thereof.

The

The King having made this Declaration, methoughts I saw *Believer*, (who had before he would adventure to approach the Table, or participate of the Feast to which he was invited; plucked out of his Bosom (which was the place where he used to keep it) the Memorials of his Covenant, and having read the Conditions thereof, and Considered with himself how he had answered the Obligations he had thereby laid upon him, and finding himself faulty in some particulars, he mightily bewailed his folly and oversight therein, and in the most humble manner imaginable upon his Knees, with shame and blushing, acknowledged and confessed it, and craved Pardon for the same, protesting the sincerity of his Intentions to amend, and promising to yield better Obedience for the future, and having so done he set his Hand and Subscribed his Name to it, as he did before when he first entred into Covenant, and so folding of it up, he put it into his Bosom again, and kept it there as a perpetual Memorial of the Matter,) now pluck the Memorial of the Covenant between him and the Son of the Blessed out of his Bosom, and with a most profound Reverence and Veneration Humbly presented it to the King, intreating him to set his Seal to it; which I saw the King take into his Sacred Hand

Hand, and having read it over, and perused the Contents of it, I heard him declare himself highly pleased and delighted with that Faith in his Promises, Hope in his Mercy, and Confidence and Trust in his Truth and Faithfulness which *Believer* had by that Act discovered himself to be possessed of, and therefore willingly affixed the Broad Seal of Heaven to that Memorial of his Covenant, and Certificate of his Marriage. And then Methoughts I heard *Believer* sing softly to himself the following Hymn.

*Thou'st brought my Soul into thy Courts,
And Chambers of thy Love,
To be refreshed and feasted here
With dainties from above.
The Heavens thou hast open set,
And rent the Vail, that I
May upwards look, and thy dear Son
With Glory Crown'd despise,
Who Crowned was, for me with Thorns,
And scourg'd with Cruel Hand,
When on the Cross he died: or me
With sad and torturing pangs;
Tears then ran down his Rosy Cheeks,
And Sweat bedew'd his Face,
Blood from his Sacred Hands and Feet,
And Side in Streams apace
Did flow, to purge and wash my Soul,
And purchase at thy Hands,*

The

*The Pardon of my Wickedness ,
And freedom from my Bands :
His dying Groans were strong and loud ,
When thou on him didst lay
The punishment of all my Sins ,
Which he did freely pay ;
And for my Soul he purchase did ,
Both Grace and Glory too ,
The one to be my portion here ,
The other when I goe
From this frail state and mortal life ,
To be possess'd above
With those delights which there do flow
In plenty from thy Love.*

And after they had all of them Eaten and Drank their fill , and the Steward of the Feast had in their Names, and on their behalf returned Praise and Thanksgiving to the King for the Bounty and Love where-with he had Treated them at his Table ; they all sang an Hymn to the Praise and Adoration of him , who was both the Maker and the *Matter* of their Feast ; and then the Steward standing up , he Blessed them in the Kings Name, and so they departed ; and I saw them go forward on their journey, Talking and Discourfing together of the great things which they had seen , and felt , and participated of at the Kings Table, and faying one to another , certainly

ly we shall never forget the Glorious sights which have been represented to our view this day, especially, that Blessed and Glorious Myſtery which was ſo full of Wonders, and thoſe Wonders ſo great and Transparent, viz. The Myſtery of God Maniſted in the fleſh; Ah Blessed Myſtery! and thrice happy we who have had our Eyes Blessed therewith, and have had Hopes and Affurances given us, that we have an Interest therein, and ſhall both here and hereafter in Time and in Eternity, enjoy the benefits thereof.

But after ſome time, I ſaw *Believer* over, taken by one of his old Companions, with whom he admitted to talk a little, which brought up former Injoyment into Remembrance, which he found created ſome kind of delight to him; upon which the poor Man was preſently ſeized with the Plagues of Spiritual Lazineſs and Aukwardneſs, ſo that he became in a manner altogether indifferent whether he went forward or not, and the Plagues increaſed and grew ſo much upon him, that in a little time, he neither cared whether he did, nor knew how to ſet one foot further; nay I perceived he had, (notwithſtanding all that he had formerly ſuffered thereby, the trouble and ſorrow it had procured him, the Comforts it had Robed him of, marred his Confidence

dence in the Eternal , and made him both afraid and ashamed to repair to his Throne of Grace , or once dare to lift up his face before him) some little Inclination to go back again with him ; whereby the Blessed and the Holy Spirit which was sent into his Heart by the Redeemer , to be the Director and Comforter , and Reliever of his Soul , and as such had indeavoured to perswade him against having any thing to do with this Old Acquaintance , or once stop to speak to him ; and when he could not prevail for that , but the poor overtaken , and wilful Man had resolved notwithstanding all that was said to the Contrary , to buy Repentance at the dear rate of parting with all these Assurances he had of , and all the delight and satisfaction he took in , the favour of the Eternal , and for any thing he knew to the contrary his Soul too , to purchase it : Then he perswaded him to Repent of his folly , told him the danger he had brought himself into by this relaxation from , and prevarication in his Covenant , advising him to stop before he was gone so far that he would not be able to stop , nor would be peradventure accepted by the Eternal if he did , but now he was grown more wilful and obstinate than before ; nay , he was so taken up , that he heard not , or at least minded not what was said to him ,
whereat

whereat the Holy Spirit was offended, grieved, quenched, and finding all his Motions slighted, and all his dictates opposed and disobeyed, he withdrew, but I saw that he did not absolutely leave him, but only retired out of sight, forbore the sensible performance of his Visible Operations, whereby the poor Man was left in a sad and dismal Condition. He intended at first it should seem only to speak to it, or so, without any Design of Cloasing with, or embracing of it, but the Prince of *Darkness* perceiving that he stopped to speak with it, and knowing that the Original Corruption which he had within him, was of the Nature of Tinder, and thereby apt to take Fire upon the least occasion, he presently laid hold of the opportunity, and flying swiftly through the Air with a little spark of Fire in his Right-hand, which he brought with him out of the Bottomless Pit, he came close by him, and having ordered the Object that had at first stay'd him to appear, just as he came to him, the Man seeing it coming lift up his Eyes to gaze at it, and thereupon the Wicked Fiend, who only watched for, and desired that opportunity threw the burning Spark which he brought in his Hand for that purpose in at those Windows or Casements of the Soul, which meeting with a Nature that

that was no other than Tinder to this Spark; he was presently set all on a Flame. Now when I saw things go thus with him, I still expected when he should by an absolute Compliance have turned his Back upon the *Celestial Paradise*, and have declared his resolution then and there to have put a final period to his Pilgrimage, and return again into the Broad Way; but notwithstanding my fears, I perceived that all the Wiles & Devices which the Prince of *Darkness* was Master of, was not able to effect that; not but that *Believer's* Inclinations to do so, were strong and powerful enough, but because the Seed of the Eternal remained in him, and the Prince of *Darkness* could not find out or Devise any expedient to force or steal that out of him, however he resolved to keep him as long as possible in that posture, wherein he found him, hoping to effect that by length of time, which he could not accomplish at present, and resolving since he could not steal away, or force the Seed out of his Heart which the Eternal had Sown there, he would Beleagure & Besiege it so close as to prevent the Eternals sending any relief or succour to it, and thereby starve it out, or force it to a Surrender: And in this sad kind of Condition the Man continued for a long time, hanging as it were between Heaven and Hell, and halt-

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ing between two Opinions, until at last he came to a place where one of those Temples stood which the Eternal had placed in the Road for Pilgrims to do their Homage and Worship, and Adore him in. Now when he came to the Door, I could easily perceive him to be indifferent whether he went in or passed by, but being entred he there met with an Embassador from the King, who assured the Pilgrims which came there to Worship, that if any of them sinned wilfully after the receiving the knowledge of the Truth, *there remains no more sacrifice for Sin, but a fearful looking for of Judgment, and Fiery Indignation, which shall devour those Adversaries; for if those who despised Moses Law, died without Mercy, of how much sorer punishment shall you be thought worthy, who have trodden under Foot the Son of God, and accounted the Blood of the Covenant where-with you were sanctified an unholy thing, and done despite to the Spirit of Grace: And I will assure you, said he, you will find it a dreadful thing to fall thus into the Hands of the living God, For our God is a consuming Fire to all of you, who are Workers of Iniquity: Now Believer looking back, and reflecting upon what he had done, found, that if it were not his very case which had been Treated of, yet at least it came somewhat near it, looked like it, and led directly towards it; whereupon he presently applied*

all that had been said to himself, affirming it was all directed at, and intended for him; and that which made him the more confident it was so, was this he fancied that the Embassadour looked, on him, and pointed at him all the time he was delivering his Embassy; whereupon he roared in the bitterness of his Soul, and cried out, O, wo, wo, & ten thousand woes unto me, wretched me, deluded and deceived me, for I am now lost and undone, my hope is cut off from the Lord, and the everlasting God hath forsaken me; the Blessed Redeemer hath now ceased to interceed for me, and the Holy Spirit is withdrawn from me. After this manner he lamented and bewailed his backsliding, nor were his fellow Pilgrims, divers of whom attempted it, able to fix any Comfort upon him; they told him of the Mercy of the Eternal, the Merits of the Redeemer, the certainty & firmness of those Promises, and the unalterableness of the Covenant wherein they had made over and given themselves unto him: They told him, that the everlasting Jehovah was not as a Man, that he should Repent; nor as the Son of Man, that he should Change; all which he acknowledged to be good Plaisters for a wounded Soul: But O, said he, they will not stick upon me And thus he went mourning from them, and I saw him retire

retire into a secret place all alone by himself, where prostrating himself on the Earth, before the Eternal with a dejected Countenance, a sad Heart, a weeping Eye, and a doubting Spirit, having his Face covered over with shame and blushing, not daring to look up to Heaven, as unworthy to behold that place, he only laid his Hand upon his Guilty Breast, and sighed out, *Lord be merciful to me a Sinner*: He would have proceeded further, but was not able, so that he was forced to sigh out the rest in silent Groanes, which he was not able to utter, or form into Words. Now after he had lain thus grovelling on the Ground for some time, I saw him arise, and taking the Records of the Sacred Law into his Hand, he opened it just about the middle, and the very first thing that he fixt his Eyes upon, was the following Promise; *He that confesseth and forsaketh his Sins shall find Mercy*: His Eyes were so dim and blared with weeping, that he could not see to read it plain at first, so that he was forced to look on it again, and again before, he could read it plainly; then turning towards the latter end of it, he found another which was not only more full and sweet in it self, but also directed him how to make use and improve the other, viz. *If any Man sin we have an Advocate with the Father, even Jesus Christ the*

the Righteous, from which two places of the Divine Law, he Extracted abundance of Comfort and Hope, and resolved presently to put them in practice.

Wherefore Addressing himself in the most humble manner imaginable upon his Knees to the Eternal, he uttered himself after this manner.

Lord (said he) I have sinned against Heaven, and before Thee, and am not worthy to be called thy Son; wherefore Thou hast almost consumed me in thine Anger, because of my Backsliding: And thy wrath hath troubled me, because of my sin. Mine iniquities are ever before Thee, and Thou hast set my secret sins in the Light of thy Countenance. Thou makest me to spend my daies in sorrow, and pass away my nights in despair. Lord, who knows the power of thy Anger? according to thy fear, so is thy wrath; the sense whereof lyeth so heavy upon me, That I am like one going down into the pit, and like a man that hath no strength, thy fierce wrath goeth over me, and thy Terrors have cut me off; so that my daies are consumed as smoke, and my bones are burned and consumed within me: My heart is smitten and withered, like grass, so that I forget to take my bread; and yet all this I freely acknowledge to be Just, because I have sinned

ned against Thee I am destroyed indeed, but it is by my self; I am wounded, but is by my own weapon of my own forming, and an arrow out of my own quiver. I am Poisoned but it is by a draught of my own Composing, I am Robbed and stripped of all my enjoyments, but it was not without my own consent: And therefore thou maist justly refuse to Heal or Relieve me, Pardon and forgive me; But Lord, didst not thou tell me, that thou wert an Everlasting God; that thy Love was unchangeable. I have indeed slighted thy Love, abused thy Patience, trampled upon thy Son, despised thy Grace, and grieved thy Spirit. and have not only sinned against, and broken and violated all those obligations which thou hast been perpetually laying upon me by the infinite and uncontrollable instances of thy Love and thy Bounty: But likewise against all those obligations that I have been laying upon my self too, I have violated all my Covenants, my promises and my vows, and sinned against my own prayers, lamentations and Tears: And wilt thou therefore, O Lord, prove as changeable as my self, Wilt thou take an advantage against me! Wilt thou cut me off for ever! or wilt thou resolve to be favourable no more! Is thy mercy clean gone for ever! And shall thy promises fail for evermore! Hast thou
for

forgotten to be gracious ! Or wilt thou in anger shut up the Bowels of thy tender compassions ! Wilt thou who art the God of Grace , refuse to be gracious ! The Fountain of Mercy , cease to be Merciful ! Hast Thou not said in the Records of thy Law , that Thou wilt not be alwaies Wrath , neither wilt Thou keep Thy Anger for ever , lest the spirit fail before Thee , and the Soul which Thou hast made ?

And then applying himself to the Son of the Blessed , Lord , said he , Didst not Thou assume me in the day when Thou enteredst into Covenant with me , and permittedst me to enter into Covenant with Thee ; That Thou wouldst become my High Priest and Advocate ; and that as Thou hadst shed thy most precious Blood , as a Sacrifice to Attone for my sins ; so Thou wouldst appear before thy Father , as my Advocate , and plead that Blood , and the Merits of it , to appease his Anger , and turn away his displeasure against me , and Procure me Pardon and forgiveness from him , and Reconciliation with him . And wilt Thou now , when I am confounded in my self , and even environed and overwhelmed with despair , having no hope or possibility of finding relief any where but in thy self , forget thy Promise , and prove worse then thy Word ? Wilt Thou because I have wickedly and most

most perfidiously broken my Covenant, break thine too? Sure it cannot be, for thou art the same for ever, and canst not change: wherefore thou Blessed Jesus, thou sweet Redeemer of my Soul, I will by thy own Assistance, (for without it I am sure I shall not be able) resolve with an humble boldness, to a st Faith in thy Promises, lay hold on thy Covenant, and hang upon the words of thy lips, as the Bee doth on the flower, from whence she extracts a sweetness wherewith the dews of Heaven hath replenish'd it. And according to thy own directions, I will now take unto my self words, and say unto thee, Lord, Pardon thou my iniquities, & receive me graciously. Heal thou my Backslidings, and love me freely. And do thou who art so Eloquent and Powerful an Orator, that thy Father can deny thee nothing, Who art so wise an Advocate that none of thy Clients did or shall lose their Cause; so prevailing an Intercessor, that whatsoever thou Intercedest for, and what request soever thou makest on the behalf of thy Members, is fully and immediately granted; go to the Eternal, and plead my Cause at his Bar, and when Thou hast there procured Pardon and Reconciliation for me; then send thy Spirit to convey the knowledge and comfortable Assurance thereof, unto my Soul,

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that

that so thou maist cause my heart to sing for joy, and put a new song of Praise and Thanksgiving into my mouth, that I may rejoice in the Lord, and triumph in God my Saviour, *Amen Amen.*

And methoughts, I saw him rise from his knees in a most Humble, Serious, and sedate Frame, having his heart enlarged, lifted up to Heaven in Holy and desires, and yet his eyes cast down to the Earth, as being both ashamed for his having so shamefully Backsliden from, and prevaricated with the Infinite *Jehovah*, the Eternal Majesty of Heaven and Earth; and withal not absolutely freed as yet from all manner of fear, diffidence and doubtings, whether the Eternal would be reconciled to him, or whether the Blessed Redeemer would intercede for him, and endeavor to prevail with the Eternal to consent to a reconciliation: having as he afterwards told some of his fellow Pilgrim, many misgivings of Heart, that they would never give him credit or trust him more, since he had falsified his word, violated his promises and broken his Covenant with them so often before; wherefore plucking the memoria of his Covenant out of his bosom, he first read it over, and then began to examine himself what parts of it he had broken, and cried, convicted and condemned himself

for

for the same : And having so done, I heard him say thus to himself , Well ! since it is so that I have been so foolish and unwary , as to suffer my self to be thus wheedled by my subtle Adversary, to dally and play with that which I thought I had Eternally shaken hands with , and had firmly resolved to have no more to do with it for ever ; and I am not able to obtain any Assurance within my self , whether I am in a state of Grace , nor yet whether I am Pardoned by the Eternal, for thus Backsliding from him, I will now therefore , resolve to enter into Covenant anew as if I had never done it before ; I will give up and make a Resignation of my self to the Blessed Redeemer , as tho' all I had hitherto done in that respect, were false and fained : And when I have done this , then I will see if I can take more heed to my ways, be more careful to maintain a stricter and more Spiritual Government over my thoughts and affections.

Whereupon kneeling down before the Eternal , he opened the paper , and having spread it before him, he first bewailed with shame and sorrow his *Violation* thereof , freely acknowledging , and confessing his Guilt, and that he had thereby justly deserved to be Eternally forsaken by, and banish'd the Presence of the Eternal for ever. And then he silently sigh'd out his humble Re-

quest, That Free Grace might notwithstanding Reprieve and Pardon him, and the Divine Goodness Heal and Restore him. Then I heard him read over the Conditions of his Covenant and saw him when he had so done, in the most Solemn manner imaginable, present it to the Divine Majesty, as his act and deed, setting his hand and subscribing his Name to it, as he had done at the first.

Whereupon methoughts I looked up, and saw *The Son of the Blessed, Stand by the Golden Altar, which was erected before the Throne of God, having a Golden Censur in his hand, which was full of incense, wherewith he offered up the Prayers and Desires of Believers, upon the Golden Altar, which was before the Throne, and the smoke of the Incense which came with the Prayers of Believers, and ascended up before the Eternal, out of the hand of the Blessed Redeemer who is the compassionate Advocate and merciful High Priest of all relenting and returning Pilgrims, wherewith the Eternal was to exceedingly well pleased, that all his frowns were thereby presently changed into smiles, his Anger into Love, and his indignation into Compassion, so that he now spake kindly to believers; returning the words of Peace and Truth, and comforting him that was cast down, saying unto him, Behold I have called thee as a man calleth a Woman*

Woman that was forsak'n and grieved in spirit and a Wife of youth, when thou wast refused saith thy God, for a small moment, have I forsaken thee, but with great mercy will I gather thee. in little wrath I hid my face from thee, for a moment, but with Everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer; And the Covenant between us shall be, as the waters of Noah, shall no more go over the Earth, so have I Sworn that I would not be wroth with thee, nor rebuke thee. The Mountains shall depart and the Hills they shall be removed, but my kindness shall not depart from thee, nor shall the Covenant of my Peace ever be removed, saith the Lord that hath mercy on thee. Thou hast indeed played the Harlot, gone a whoring from me and embraced strangers, whereby thou hast deserved no better at my hands than that I should write thee a Bill of Divorcement, put thee away and resolve never to own thee again: But yet fear not, for I have Pardoned thee and have covered thy shame with the skirt of my Love, so that thou shalt forget thy shame, thy unfaithfulness, and shalt not remember the reproach of thy Widowhood any more: for thy Maker is thy Husband, the Lord of Hosts is his Name, and thy Redeemer the Holy One of Israel, whose Truth is established for ever, and his Faithfulness to all generations; wherefore art thou afflicted,

distressed, tossed with tempest and not comforted ? Behold I will lay thy Stones with fair Colours, and thy Foundation with Saphires. And now if thou wilt take care to keep close to me, and be unfaithfull no more, then will I also resolve never to withdraw the sense of my Love and the Light of my Countenance from thee any more for ever.

And now I saw upon this Reconciliation, the Eternal Spirit, who was the Director, Reliever and Comforter of his Soul, return to him again, being sent from the Redeemer, to acquaint him with, and assure him of that Reconciliation, which he had by his efficacious and prevailing Mediation procured for him, with his Father, and to fill and feast his Soul with comfort, joy and consolation upon that account, and assist him in the preserving himself in the Divine favour for the future; whereupon I heard him break forth into such sweet and Heavenly Expressions as these, Lord, said he, how infinite is thy Condescension, and how wonderful is thy Love! How unfathomable is thy Mercy! And how unwearied is thy Patience! O that ever such a Backsliding wretch, such a worthless Worm, such a Rebel, Traytor and Prodigal as my self, should be again received to Mercy! O what a wonder 'tis, that ever such Backslidings as mine were, should

should be healed ! That ever such unfaithfulness should be Pardon'd ! That ever such Ungratefulness should be forgiven ; but since thou hast declared that it is so, and hast assured me of the Truth and certainty thereof, both by the Word and Oath of him that cannot lye, I Believe, Lord, help thou my unbelief. And now, O my God and my Father, I do with all humble Boldness, lay hold of, and thankfully receive these renewings of thy Love, and fresh assurances of thy Favour and Friendship, which thou hast at this time graciously sent me, and do as the most suitable return which my poverty is capable of making to thy Infinite and unmerited Love, subject my Soul and all the powers of it, to thee, to be disposed of as thou pleasest; and ordered, and directed in all things, according to the pleasure of thy will : In order whereunto, I do with all humble Boldness and firm Resolution, lay hold of thee, O my God ! and of that Covenant which thou hast made with me, both as my happiness, and my safety, my portion and my strength too. And thou, and the Covenant, which thou hast made with me, and now renewed to me, shall be that Rock whereon I will build all my confidence and hopes; and make the stay of my Heart and the support of my Soul; that shall be the very life of

my joyes, and the joy even of my life it self; where I will for ever sit and Sing, under the Shadow of thy branches with great delight, and thy fruit shall be sweet to my tast. There, even there, I will behold the Glory of thy Face, and view the ravishing Beauty of thy Countenance, and satiate my Love-sick Soul with the matchless Greatness and Bravery, freeness, sweetness, and redundancy of thy Joy.

And now methoughts I saw him go forward in his *Pilgrimage* with more speed and diligence than ever, and with such an addition of strength, that notwithstanding he met with innumerable discouragements, and every step brought him into new and more threatening dangers, both from Earth and Heil, which with one accord united and banded together to obstruct and retard his passage; yet he courageously trampled them under foot, and with ease and facility, passed through them towards the promised Land. And now after he had marched thus rejoycing and triumphing in God for some time, I saw an Embassador come from the King of Kings, and invite him, with many other *Pilgrims*, whom he had now overtaken again, to a noble and splendid Feast, at the Kings Table: A Feast of fat things, and Wine on the Lees; fat things full of marrow, and Wine on the Lees well refined

refined. He gladly accepted of and embraced the Invitation : But yet I observed , he durst not adventure to go to the Kings Table , before he had first read over the Memorial of his Covenant, examined himself how he had kept it, Confest his prevarications with sorrow and Repentance, and then protesting the Resolutions of his Soul to be more strict and yield better obedience for the future , again set his hand and subscribed his name to it as before. And having thus renewed his Covenant with the Eternal, he went and sat down with the rest, at the King's Table , where I saw him present the same to the King, begging that he might have the Seal of it Renewed likewise, which was presently granted. And now methoughts I could discern him to eat more heartily , and drink more freely at the Kings Table , then I had seen him do at other times , when he was invited thither ; and when the Feast was over, he went away likewise filled with a Joy as far exceeding what he had formerly expressed , as the Joy of Harvest exceeds that of the Seed time ; or the Joy of Marriage transcends those that flow only from the first overtures of it : And as I afterwards heard him acknowledge it a Conference he had with some of the Pilgrims , it was the most ravishing and transforming Glimpse , and the sweetest,

est, and the most satisfying Taste of that Eternal Felicity and Delight that is to be had in the Celestial *Paradise*.

In this sweet and Heavenly Frame he continued a long time, still calling to his fellow *Pilgrims*, and telling them the greatness of those joys, and the sweetness of that pleasure which the Eternal poured into his Soul; and would frequently say, O what a wonder it is that Divine patience hath born with me thus long. Merhinks it is a wonder that the Eternal should not feed me with Wrath, with Gall and Wormwood, with fire and Brimstone, and that he hath not Cloathed me with fury and flames, with indignation and Vengeance! But O it is yet a greater, nay an infinitely greater wonder that he should feed me with Mercy and Love, Grace and Goodness, and Cloath me with pardon and forgiveness! That he should give himself to me, as my happiness and portion, and give me leave upon all occasions to make use of him as my Inheritance and Treasure! And that rather than I should want, he should Bountifully make me a continual and perpetual Feast; of which Feast he himself is the matter as well as the Maker! O that ever a poor worthless, forlorn and despicable Wretch, who was cast out in his Blood, and no eye pitied him, should be thus Dignified and Advanced:

vanced ! That ever I should be permitted to feed, and feast, and live even upon Omnipotency it self ! O come unto me all ye that fear the Eternal, and I will tell you what he hath done for my Soul : He that is Mighty hath done for me great things, and Holy is his Name ! O that I could love him, please him, and Delight in him more ! That I could rejoice and triumph in him more ! And O that the whole imployment of my life, may be to admire and boast of the Sweetness and Glory, Riches and Plenty of my Portion ! And that my Tongue may speak Good of his Name, and exalt and sing forth his praise, so long as I have a tongue to speak or sing withal.

But notwithstanding all this Heavenly Discourse, I understood he was not yet perfect, for afterwards, I perceived his heat and fervour begin to abate, and by reason of the remainder of Conceptions, the power of his Indwelling-sin and the deceitfulness of his treach'rous Heart, he was thereupon prevail'd with to meddle a little too much with take delight in some things, which were indeed lawful in themselves, and were bestowed upon him by the Eternal, for the Comfort and ease of his *Pilgrimage*, in a moderate enjoyment thereof. But the least excess in Love to, and Delight therein, hath ever been accounted (and he found

found by woful experience, that it was so to him) a wonderful hindrance to *Pilgrims* in their Journey toward Celestial *Paradise*; so that he began to grow very cold, dull and indifferent, and by that means lost much of the Comfort and Joy which he had been possessed withal, but as soon as he perceived it, he presently ran to a certain mountain which stands in that Road, and is so exceeding high, that *Pilgrims* were used to climb up thither, and take a View of Celestial *Paradise*, formerly called *Pisgab*, but I think they now call it Contemplation. The Delightful and ravishing Sight whereof very much conduces towards the recovering them out of those fits of carnal Security. And when he came to the foot of the Mount, he encouraged himself to get up to it by the sweetness of thole pleasures, the conveniency of its height would afford him a prospect of, saying to himself,

*Mount up my Soul, & on this Mountain stand,
A taking prospect is the Holy Land.*

And having thus encouraged himself, up he went, but by reason of its height and steepness, it was not without some difficulty that he reached the top of it; But being once there, it gave him a fair prospect of the whole Universe. And the first thing he set his eyes upon, was the Wilderness, where

where he saw a World of Sin and Wick-
edness, Cursing, Swearing, and Blasphem-
ing God, Theft; and Rapine, and mur-
thur, Irreligion, Breaking the Sabbath
and prophaning every thing which was
Sober and Sacred; And as the consequence
hereof, great variety of tormenting pains
and perplexing misery, attending of, and
falling on the Inhabitants thereof: Then
casting his eyes a little lower, he saw *To-
phet*, the place which the Eternal had made
for the Reprobate: A place exceeding deep
and large, the pile whereof was Fire, and
much Wood, and the Breath of the Lord,
like a perpetual stream of Brimstone, doth
kindle it: Where he saw an innumerable
company of vain and impertinent Wretches,
weeping and wailing, and gnashing their
teeth, and bitterly bemoaning and lament-
ing themselves and howling in those dismal
flames. Then he lifted his eyes to *Eden*,
where he took a View of the happy place,
where the Eternal first made Proclamation
of mercy, and declared the Riches and
Glory of his free Grace and Love, in the
choice and provision of a Redeemer, saying,
*The seed of the Woman shall break the Ser-
pents head.* Then he removed his eye to
Canaan, where he beheld the Temple, the
Sacrifices, and all the other Types and
Figures that were lively representations of
the

promised Messiah. After this he directed his eyes towards, and took a view of *Bezelem*, *Egypt*, *Nazareth*, *Jordan*, *Jerusalem*, and the rest of the Cities of *Judah*, the Mount of Transfiguration, the upper Room, where the Blessed Redeemer Instituted his last Supper, the Garden beyond the brook *Cedron*, where he endured his Agony, and was Betrayed, the High Priests Hall, where that blessed Face which was fairer then the Children of men, was Spit on, and in scorn and derision covered and buffeted; the Judgment Hall, whether he was carried by those ungrateful *Jews*, and where he was Condemned by the *Roman* Governor, First to be in a most inhumane manner Cruelly Scourged with Whips, and beaten with Reeds, and then his Royal Head to be barbarously Crowned with a Diadem of Thorns: And after all this, by a most unjust Sentence, delivered to be Crucified, only to gratifie the importunity and clamour of a multitude. From thence he directed his eye to *Golgotha*, where he saw him as an Eternal High Priest, after the order of *Melchisedeck*, offer up himself as a Sacrifice to Divine Justice; and then to the Sepulchre, where he saw him lye three days, as a Testimony that he was really dead, and on the third day rise again, as an assurance that he had paid the uttermost

most farthing that justice could demand, and that the Eternal was fully & compleatly Satisfied. And from hence he followed him through several places to Mount *Olivet*, whence he saw him Ascend to the Celestial Paradise, there to prepare a place for him. And now methoughts I could easily discern him to be exceedingly filled with admiration and wonder, at this blessed and glorious Sight, following him with his eyes to the very entrance of Paradise, and looking in after him, he beheld a little glimpse of the surprising Beauty and inexpressibly Glory and splendor of the place.

Now you may well imagine that after such transforming Sights as these, he was able to trample under foot all that coldness, deadness and indifferency which he carried up with him, and by that means was Enabled to Walk without weariness, and ran without fainting, like a man whose Fetters were just now knockt off, and all those cloggs wherewith he was wont to be hindered, were removed. And yet after all this I could perceive he lost sight of it again, and thereby he lost much of that comfort and consolation which the sight of it yielded him; and indeed the whole way, both before and after this, lay over Hills and Dales, sometimes on the Mount, and sometimes in the Valley, sometimes he could be-
behold

behold the Sun of Righteousness arising up on him, with healing under his Wings, darting his glorious Beams, and conveying his refreshing and exhilarating Influences into his Soul, and at other times he was so benighted, and such sable Clouds interposed between him and Paradise, that he was so far from seeing the Sun, that he was not able to discern either Moon or Stars, Sometimes he would be walking with the Son of the Blessed, who was the beloved and the darling of his Soul, in the Gardens of Spices, satiating himself with Love, and the mutual embraces and enjoyment of each other; and yet at other times his Beloved would withdraw and hide himself behind the wall, so that he could not find him, altho' he enquired after him, and it may be, when he did appear he would only vouchsafe to look on him through the window, or shew himself through the Lettice.

Yet towards the latter end of his Journey, when he drew nearer to Paradise, the path wherein he walked, became more smooth and fruitful; and the little winged Choristers, wherewith the blooming and fragrant Groves on either side of it, were replenished; sang more sweetly than they were wont to do, and the Air likewise became more serene and clear, the reason of all which was, because the Beloved of his Soul

Soul was more frequent in his Visits, and longer in his Stays then formerly, yet not so, but that he had some intermissions, some ups and some downs, some Sun and some Cloud, some Light and some darkness still.

And thus I saw that through abundance of those vicissitudes and changes, he came at last to a certain River or narrow Sea, which parts between the Wilderness and Paradise: Through which he was of necessity to pass, in regard there was no other way to go it. Now the Name of this River was anciently called *Jordan*, but more modernly known by the name of *Dissolution*; he was somewhat sorrowful, when he first saw the River and began to shrink and tremble for fear, and was ready to wish that the passing through that River, which was so displeasing to nature, were not the way to Paradise. But considering with himself that there was no other way, that he was unworthy of a Crown, if he would not willingly adventure through a narrow, straight, difficult passage to obtain it, especially since it was so exceeding short too, and the greatest difficulty and danger thereof taken away by his Redeemers passing through it before him, he pluckt up his Spirits, and rouz'd up his two Friends *Faith* and *Hope*, to assist him in, and bare him company

company through the River, telling them that this was the last time that every they could possibly have an opportunity to afford him any assistance; for said he, so soon as ever I reach the further shore, I must there take my Eternal leave of you; for I shall no sooner have set my foot on that Blessed Land, but Faith shall be immediately turned into Vision, and imperfect Hope changed into perfect Fruition; and then courageously entered the River, saying, *O Death where is thy sting! O Grave where is thy Victory!* The Sting of Death is taken away, and Victory of the Grave obtained for me, by the Son of the Blessed, who hath Redeemed my Soul from both, in the day of his Crucifixion, when and where he erected Trophies of his own and my Victory, upon their ruine and destruction, spoiling Principalities and Powers, and leading captivity captive. When he first entered, he only waded therein, but after a little while it proved so deep, that he was forced to swim, wherein he took abundance of pains, and laboured hard to keep himself above Water, still lifting up his face towards, and fixing his eye on the Recompence of Reward, the sweetness and Glory of which Sight, did very much alleviate the pains and troublesomeness of his passage, and made it easie to him, and made him speak much of the sweet effects

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of Divine Goodness and Love and of the Beauty, Order and Glory Quietude, Peaceableness, and Unity of the place to which he was going; And he continued to go until he came to the other side, when drawing nearer the shore more plain, and getting a discovery of the Glory of the Heavenly Country, he did with a delightful smile give a sudden start, and leaped on shore saying, Farewel for ever thou dangerous and stormy Sea, for I have now passed thee, and am arrived in a safe, a still, and an Eternal Harbor; When he first entered the River, he had still about him some Remainder of Corruption, and was cloathed with Mortality and Imperfection, all which he left behind him in the River, and so soon as ever he was got on the other side, I could plainly perceive that he had nothing remaining in him, or cleaving to him, but what was perfect, pure and immortal.

Now I saw, that as soon as ever he came on shore, he was received, and welcomed by a great number of the shining Courtiers of Heaven, who had waited on and incompassed him all the time of his Passage through the River of *Dissolution*, although then they were not visible to him: They congratulated his safe Arrival telling him how welcome he would be to, and how joyfully received by the King of the Celestial

Celestial Paradise, who is, said they, the *King of Kings*, and the absolute Monarch of the Universe, adding moreover that they were sent by him, to be his Life-guard, and attend him in state through the rest of his Journey, to the place of his Coronation, which lieth, said they, throw the very midt of the Enemies Country, and when he was come about half way thither, he was met by a far greater number of those Glorious Inhabitants, every one of them declaring the greatness of that Pleasure which his Arrival afforded them, and joyned with him in singing praises and Hallelujahs to him who having washed him from his sins in his own Blood, and espoused him to himself, had now consummated the marriage, and Crowned the Nuptials with a full, a perfect, and an External Injoyment of each others Love, and that the joy and delight of that happy Marriage might be the more full and Compleat, they even then began to Celebrate it by playing on their Musical Instruments, the sounds whereof yeild such an Heavenly Ravishing and Divine Harmony, that it infinitely exceeded those Descriptions which some have given of the Musick of the Spheres, although that is said to be so admirable and delightful, that should it but strongly touch the ear, it would tempt the ravished Soul to

to forsake its mortal habitation. And thus he passed on to the Gate of the City, which he found wide open, and through it an abundant entrance was administered unto him, into the Everlasting Kingdom. As soon as he was arrived within the Gate, the blessed Redeemer stood with extended Arms ready to receive and embrace him, and having first arrayed him in White, and shining Garments, placed a Crown of Glory on his head, and palms of Triumph in his hands; he then lead him towards, and according to the promise he had formerly made him in the day when he entered into Covenant with him, he presented him to his Father without any kind of spot or Defilement, being blameless in Love before him for ever in the Beautifick Vision, of whose blessed face, and the familiar Injoyment and full fruition of whose Glory and Love he is to live and Reign for ever and ever, World without end. *Amen.*

And now methoughts when I saw the Gates opened to give admittance to this happy Pilgrim, I took that opportunity to look in and take a delightful view of that blest and glorious place; which is so much famed in sacred Story, and I found the Prospect of it to afford such an abundance of Pleasure and Satisfaction, I think I shall never forget it. And I hope I shall never
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fit down satisfied until I also have obtained the Possession thereof: This sight being so pleasant, and the Prospect of its Glory being so ravishing and Delightful to me, I would willingly give you a Description of the Country, in hopes thereby to make you in Love with it. But yet I must do it with a caution, and beg that you would not expect I should give you an exact and perfect description of a place which I only knew my self by report, or at best by that short and transient Glimpse at a vast and incredible distance, which I then obtained, especially since its extent and largeness, its glory and sweetness &c. Is not only more than can be any way expressed by the Tongue of men or Angels, or described by the most florid and ingenious Pen, but even above, and infinitely beyond all possibility of Conception too, when the Soul most expatiates and enlarges its Thoughts and Contemplations thereon; however, assure thy self that what I do say of it, is really true, and infinitely more than I can either write or think; The full Prospect, and Knowledge whereof thou must be content to stay for till thy self shall be admitted as an Inhabitant thereof.

Celestial Paradise is a place admirably situated in a most incomparably sweet Serene and delectable Air, infinitely exceeding

exceeding the fairest and the best situated place, which this World wherein we now live can possibly produce; for being advanced by the Almighty *Jehovah* who contrived and formed it by his *Wisdom*, and fixed and established it by his power, far above the heavy *Earth* whereon we walk, and the thick foggy *Air* wherein we breathe, it aspires into the purer *Sky*, where the *Eternal Jehovah* himself ever shines, and is that glorious *Sun* whose Bright and Illustrious Rays fill those happy Regions with a perpetual Confluence of Light and thereby maintains an *Eternal day* by the help whereof and the Advantage of its situation. The whole Universe presents it self at once to the admiring view of its blessed Inhabitants. And the whole Circumferences thereof seems to make their praying Souls the happy Center, wherein

what will infinitely delight and charm thy ravished Soul into sweet and delightful contemplations. And when thou shalt hear the infinite praises of thy great Creator, sung forth by all his works of wonder; and every Creature thou beholdest with Cheerful Hymns and Seraphicks Songs, Celebrate the Admirable Wisdom and the Infinite Goodness of him that Created it; The Harmony thereof will be so ravishing, and their imployment so pleasing, that thou thy self wilt joyn and dance in company, and rejoyce and sing together with them. And as the Situation of Paradise is delightful and pleasant, so are its Dimension, large and extensive, its Buildings stately and glorious; and all those varieties wherewith it is beautified and adorned, are splendid and rich, every where becoming the Ma-

admire the Wisdom and Righteousness of his Government, the Goodness and Equity of his Laws, the strange and wonderful methods of his Grace, the admirable continuance of his Works, and the universal care he takes of every Creature, the Infinite extent of his Providence, the greatness of his Power, and his absolute and unaccountable Authority whereby he unites those things which were in themselves at the greatest distances, and dissolves the combinations and confederacies of those who are enemies to his interest and people, when they are most strongly and closely united, and renders all the *Matchiavillian* designs of *Rome* and *Antichrist*, barren and unfruitful, or else makes them prove abortive just when they are ready to bring forth, and the disappointing the devices of the crafty, and confounding the subtilty of the wise, makes the adversaries of his Church become the instruments of their own ruine and overthrow. And there likewise his blessed subjects satiate their Ravisht Souls with the delightful and satisfying views of Beauty of his Holiness, the brightness and extent of his Understanding, the riches and the freeness of his Love, Righteousness and equity of his Justice, the inexhaustibleness of his Goodness and the Immutability of his Faithfulness and Truth.

Then next to the King himself there sits the Kings Son, the Blessed Redeemer and the Mediator of the new Covenant, upon a Throne of Glory at the Right hand of the Father, whose Glorified Body being now in the Meridian of his Glory, Exaltation and Triumph, is filled with greater light and shines with infinitely more brightness and splendor then the Sun, when shining in its strength. And there the eternal Spirit performs his Divine Operations in the Souls of the Redeemed more fully and perfectly and constantly, more sensibly and feelingly, and therefore more Comfortably to them, and with a perpetual constancy that admits of no intermission, but he is ever enlarging and disposing, fitting and capacitating their happy souls to drink in those eternal pleasures and everlasting delights whereinto they are plunged, and wherein they bathe themselves; And is ever conveying into, and more absolutely then when they were in their imperfect state, filling them with the joys of the Holy Ghost, and the peace of God which passes all understanding. Then you have the holy Angels whose brightness and splendor likewise very much conduces to beautify, and adorn the place: And there also dwell the Redeemed, every one being placed upon a Throne of Majesty, with
Imperial

The Pilgrims Progress.

Imperial Crowns on their heads
Palms in their hands, shine like the
in the Kingdom of their Father,
which station they ever behold the face of
God in Righteousness, and obtained such
an understanding and knowledge of him as
perfectly turns them also into the nature of
him that they behold, and transforms
them into the likeness of that holy and
pure Being which they eternally delight to
be viewing of, and the Reflections of
whose Glory and Goodness doth as it were
overshadow their enamoured souls, and by
living animates them into the same Dis-
position with its self. And that Divine
Beauty whereon they everlastingly feed and
feast their eyes, imprints it own form upon
their souls, and renders them fair and
Beauteous with the very same lovely Ex-
cellencies which they delight to behold in
him.

And now methought when I had taken this
view of the Celestial Paradise, I wished that
I might have been permitted to enter into it
likewise. But whilst I was thus wishing
with my self, the place began to appear
more bright than before, and the Glory
and Splendor of it increased to such a De-
gree, that my eyes were too weak to behold
it, nor could my Mortality longer endure
the sight of its Glory which now so over-

The Second Part of
me, that methoughts I sunk down
ated away; Whereupon I awoke,
ound my self still grovling on the
ch, in the same wicked and prophane,
and carnal, hardened and secure World,
wherein I lived before I fell a-
sleep and dreamed this
Dream.

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